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THE GREATEST NEED OF THE CHURCHES

Winning Men to Christ

CHARLES STELZLE

(This is the sixth and last of a series of articles, which will enable you to get a bird's eye view of your own church and its field of labor. Do you want more of the same kind next year?—Ed.)

It is easier to win men than women to Christ. This is the testimony of leading evangelists and preachers. Possibly somebody may suggest that that is disproven by the fact that two-thirds of the membership of the churches are composed of women. It should be remembered however, that the church offers the only opportunity for most women to give expression to their social instincts, and that it does not at all follow that women are more religious than men. At any rate, the response from an audience composed exclusively of men or one composed exclusively of women is always greater in that made up of men. Winning men to Christ is therefore, not so difficult a task as most Christian workers imagine. It has been said in the previous articles that social service should be engaged in for its own sake—that the social ministry of the church is of sufficient importance to give it the most serious thought and effort, regardless of whether people come to the church as a result of their social service or not. And yet social service and evangelism should be engaged in simultaneously by all churches—both messages may be preached from the same pulpit; and the church that can do this most effectively will win by far the largest number of men to Christ. Evangelists are coming more and more to include the social gospel in their campaigns. They do not always call it by this name; but the most effective appeals made by the great evangelists of the day are based upon everyday problems of the people—as for example, the saloon and the social evil. Many of these preachers do not hesitate to discuss municipal government, and the living conditions of the people. It is unfortunate that some evangelists go to extremes in these matters, often making statements that cannot be proven, but nevertheless, the evangelists who will make the greatest contribution toward the development of the lives of the people will be those who will combine social and evangelism in the same campaign.

This will undoubtedly be true of the minister in the ordinary parish, but as between limiting oneself either to social service or evangelism, there is no doubt that the greater of these is evangelism. The message that should be preached in the attempt to win men to

Christ depends somewhat upon the character of the people or of the community. This doesn't mean that the fundamental principles of the message are to be altered, but that the method of approach may be different. The Labor Temple in Lower New York offers a concrete illustration. The greatest evangelists and preachers in this country had attempted to win the people through the old methods, but all of them had failed—their approach was wrong. It required a peculiar preparatory effort in order to get at the people who had strong prejudice against the church and against religion as they understood it. It required several years of steady persistent work based upon various forms of social service before the people were made to see the necessity for the kind of religion which was back of the entire movement from its beginning. Other fields and other groups must be approached in different ways; and yet most of us are concerned with the average man and woman. One need not spend very much time discussing the necessity for going to the places where the people are. If men will not go to church, we must take the church to men. The fact is, there is no command in scripture for the unconverted man to go to church; every reference to church attendance is directed to those whom are already members of the church, and yet there is command after command for the Christian to go out upon the highways and hedges, and compel the people to come in. Let us not forget therefore, that the responsibility is with us who are in the church.

Open air preaching, undoubtedly, offers one of the best opportunities for winning men to Christ. We have permitted this method of evangelism to be monopolized by the Salvation Army and the Socialist, each of course preaching their own peculiar message. Meetings in the open air may be held in front of churches just before the regular service. If there is a large lawn along side of the church so much the better. It must not be imagined that such meetings must be conducted in a cheap and sensational fashion. There need scarcely be any variation from the service conducted indoors, excepting perhaps, that there must be more singing than one usually attempts in the average indoor service. Conducted half an hour before the regular meeting, the crowds may be drawn into the church for the second service. If the church is on a side street or away from the crowd the logical thing to do is

to go to the street or square where the crowd is. Such meetings conducted by the church will help tremendously to enliven, not only the minister, but the workers. They will create great enthusiasm for aggressive evangelism; and the spirit generated in this manner will undoubtedly permeate the work conducted by the church. There is no doubt that the second service held indoors will be sprightlier and more active because the outdoor atmosphere will be carried indoors.

If such work can be organized by the young people, and conducted by them during an entire season on summer nights, it will undoubtedly bear better fruit than the average mid-winter evangelistic meeting. Evangelistic meetings may be held in the city park, permission having been obtained from the park commissioners or the city authorities. Stereopticons have been used in such meetings with great profit. Noon-day meetings on the street near public buildings or general office buildings have been carried on successfully in some cities. Meetings in tents are always attractive to the people. Many evangelists will not conduct meetings inside of churches, or even in ordinary buildings. They insist upon a "tabernacle" largely because people will more readily go to an unusual place and because there is greater freedom in such places than can be had in the ordinary church. If such meetings can be conducted under the joint auspices of the churches of the city it will lighten the burden and make the meetings more effective.

The equipment should be somewhat as follows: A speaker; some one who will become responsible for following up results, distributing literature, advertising meetings, etc.; a music nucleus—as, for instance, an organist, a cornetist, a precentor, and a volunteer chorus; a janitor who will take care of the tent and its contents; and a worker for children, who will be able to speak and conduct children's meetings and visit the homes of the community. Modifications of this plan may be made, according to the needs of the neighborhood.

Shop meetings are undoubtedly the best method for getting at workingmen and women. Somehow the preacher seems different while he stands on the top of a box or machine, and talks in real man fashion to the men and women dressed in their working clothes. There is a democracy about such proceedings which appeals to the average worker. These meetings must, of necessity, be brief, and the message must be to the point; but always should there be a direct appeal to the hearts of the listeners. Social problems should never be discussed at the noon hour, unless, of course, the meetings are conducted for a considerable time, or should develop into conferences of a certain character. On general principles, however, shop meetings should be distinctly evangelistic. A cornetist will be of great assistance in work of this kind. Have him begin playing promptly as soon as the men stop their work—even while they are going out for their luncheons, or as they go to the corner of the shop to eat them. He should play perhaps ten or fifteen minutes—not necessarily "sacred music," but popular tunes with which the men are most familiar. Slowly the men will gather about him, and without an elaborate introduction the preacher should be-

gin in the most natural way to talk to those who have come to attend the meeting. Announcements near the time clock or near the entrance of the shop, placed there a day or two before the meeting is held, will be sufficient advertisement. Adjourn the meeting five minutes before the time for the men to resume their work, both so that the men will have sufficient time to get back to their machines or various departments, and so that the preacher and his assistants will have time to become acquainted with the individuals in the audience. Do not have more than three or four workers—it is a mistake to bring too many people to such a meeting—and have those who accompany the preacher assist him in some practical way—as for example, distribution of literature (which should be very carefully selected), singing hymns, or in passing out announcements of meetings to be held at some other place.

In a series of shop campaigns conducted by the writer in Chicago a four-page souvenir program was used. On the front page was printed part of Henry Van Dyke's poem, "The Toiling of Felix:"

"This is the gospel of Labor—

Ring it, ye bells of the kirk!

The Lord of Love came down from above

To live with the men who work.

This is the rose he planted

Here in the thorn-cursed soil;

Heaven is blest with perfect rest,

But the blessing of earth is toil."

The second page contained five selected hymns. These were followed, on page three, by some appropriate Scripture. The last page contained a greeting to workingmen from the Chicago churches. It reads as follows:

"The churches of Chicago have a message for the workingman. That is why we come to you in these shop meetings. There is no other reason for our coming. In social life it is customary to return another's call. May we not expect you to call on us? We assure you of a welcome in our church homes.

"But there is another reason as to why you should go to church. Some of you have children. Your children are watching you. They believe that you are the best man in all the world, and that what you do must be right. You know how true that was in your own childhood experience. When the awakening comes to the children, as it one day came to you, would it not be more comfortable for you to realize that your example as fathers was such as to lead them toward that institution which, way down in your heart, you know to be the most uplifting force in human society?

"Your wives need your help in training those children for God and for righteousness. It is hardly a square deal to thrust upon our wives all of the responsibility in this matter.

"You need the church for your own sake. Perhaps you are saying that you can lead the Christian life outside the church. That may be true. As a matter of fact, however, you do need the church to live the best kind of a Christian life, and you know it. Why not be honest about it? We want not yours, but you. Our business in the world is to help people. We do not pretend that we are blameless—but we do believe that in our churches you will find that sympathy, that fellowship, that hope, that life,

which we ourselves found. We want you to have it. More important still—Jesus Christ wants you to have it. Won't you come?"

These programs were eagerly sought by the men, and many of them were taken to their homes, where the wife and children received the benefit of whatever good they contained. Copies of the Gospel of St. John were distributed. No one can estimate the good accomplished by this distribution. The men were not urged to take them, but they crowded about the speaker and his assistants in order to receive copies. Even before the workers left the shop many of the men were seen sitting in corners earnestly reading what to some of them must have been a new story.

At a conference of Socialists practically every person present testified that he had first been attracted to socialism by something that he had read about it. This should be a cue to church workers. We have failed to make adequate use of the printed page in winning men to Christ. There are several distinct advantages in the right kind of literature. A man will read your argument when he will not listen to you. Furthermore, your printed leaflet sticks to the point—you may not always do that—usually it deals with some one point—that is if it is the right kind of a leaflet for ordinary use; it doesn't get side-tracked, and it never loses its temper—a man cannot quarrel with a leaflet; it cannot be found fault with because it doesn't tell more than it contains. Before using a leaflet be sure to master its contents. One should have an assortment of leaflets in order to meet the needs of different people. A physician carries more than one kind of cure in his

medicine case, he has different kinds for different ailments. Just so with the use of a leaflet. People have various difficulties in accepting Christ. Therefore, suit your leaflet to the person with whom you are dealing. Do not call it a "tract." To most people—especially those who have a prejudice against the church—a tract is too "pious," and they have been always in the habit of avoiding "pious" people and things. The distribution of Christian literature should not be done in a haphazard way, it should be engaged in just as systematically as any other kind of evangelistic work. Map out a particular district which you will determine to cover, and then work at it—either through a house to house canvass or through the mails. In a sense, the latter method would become an advertising propaganda with a direct evangelistic appeal. Leaflets may be used at the close of the sermon, in order to clinch the arguments made, or to deepen the impression. Occasionally crisp, up-to-date leaflets—especially those dealing with the workingman and the church—may be printed by your local newspaper. Bible classes may be organized for the distribution of printed matter. Men's clubs may have literature committees. Missionary and young people's societies should have literature departments which will care for the work. There is no reason why every church in the land should not push good literature. In some instances fortunes are spent for the sole purpose of sending broadcast printed matter for commercial purposes. Every political party uses this method. Reformers employ it. They do it because they have found that it pays. If it pays them it will pay the church.

VITAL SUBJECTS FOR SUNDAY EVENING

Three Valuable and Suggestive Services Were Recently Held by Dr. Thomas H. Sprague, Pastor of the First Baptist Church of Troy, N. Y., When He Read Answers to Three Questions of Universal Interest from Men of National Fame. An Epitome of These Follows:

I. "What is the Greatest Work of the Christian Church Today?"

Bishop David H. Greer, Diocese of New York.

The church's first and paramount duty at the present time is to make more real and vital the Christian faith in its own experience of it. Christian people must themselves become a living embodiment of the faith which they profess; then and only then will they see and know what things they ought to do and have grace and power to fulfill them.

Dr. George A. Gordon, Old South Church, Boston.

The greatest work of the Christian church today is in the moralization and spiritualization of human beings.

Dr. Harry Pratt Judson, president Chicago University.

The church cannot do a greater work than has been its prime work from the beginning; in other words, the development of human character.

Dr. Russell H. Conwell, pastor Baptist Temple, Philadelphia.

There is an individual work for each member of every church, and the Lord expects each one to find his own work within his own sphere of labor and influence. The aggregate church can do but little if the individual mem-

bers shirk their personal responsibility. The greatest work of the church is the same which it always has been—to bring mankind of every grade to a knowledge of Christ as a personal Saviour.

Dr. Robert S. MacArthur, president World's Baptist Alliance.

The great work for the Christian church of today is to unite evangelical activities with its social duties, obligations or claims. This union if properly effected will bring great blessings both to the world and to the church.

Dr. S. Parkes Cadman, Central Congregational Church, Brooklyn.

The greatest work of the church for today is to quicken and inspire souls of men with the conscious sense of the presence of God through the life teachings of our Lord Jesus Christ.

Dr. J. Whitcomb Brougner, Temple Baptist Church, Los Angeles, California.

The greatest work for the Christian church of today within itself is to develop every member into a Bible reading, praying, personal worker to win individual souls for Christ.

The greatest work outside of itself for the Christian church today is to manifest the Christ spirit and live the Christ life that it

may transform the community in which it is located and then become a power for world wide evangelization.

Dr. Floyd W. Tomkins, Holy Trinity P. E. Church, Philadelphia.

The greatest work of the church today, as through all the centuries, is the direct and positive preaching of the Gospel, which must be preached as referring to salvation and also to purity of life.

Dr. David J. Burrell, Marble Collegiate Church, New York.

I do not know of anything that has recently occurred to change the mission of the church as marked out by Christ. It is to preach the Gospel until the last sinner is converted to him. If the church undertakes anything else it must be held as subordinate to the prime purpose as indicated by our Lord when he said, "I, if I be lifted up will draw all men unto me."

Dr. Cortland Myers, Tremont Temple, Boston.

To the pulpit is this mission—"To seek and to save the lost."

Dr. Augustus H. Strong, ex-president Rochester Theological Seminary.

The greatest work of the church today is the greatest work of the church of all days, to set forth Christ as the way, the truth and the life. This is to be done by believing in him, living accordingly, proclaiming him; in short by faith and evangelization. A true faith will not fail to show itself by corresponding works, but "this is the work of God," primarily, "that ye believe." An evangelizing faith is the first and greatest need.

Dr. E. Y. Mullins, president Southern Baptist Theological Seminary.

The greatest work of the church today is to correlate and combine an evangelistic gospel with symmetrical ethical life in the individual Christian and in society, and to extend this process to the nations of the earth in our missionary endeavor.

Dr. O. P. Gifford, pastor Brookline Baptist Church, Brookline, Mass.

Winning the world and building Christian character.

Dr. Shailer Mathews, dean Divinity School University of Chicago.

The greatest work of the church today is to bring God to the world and the world to God. To this end it should lay particular emphasis upon its spiritual message, at the same time setting forth that all spirituality must find social expression. We must make the tree good but we must see to it that it brings forth

fruit. If the tree of individual life or national life does not bring forth the fruits of righteousness, justice, fraternity and mutual helpfulness, we may be sure the Father will purge the tree. There is only one gospel but it is the gospel of righteousness, both individual and social.

Dr. Newell Dwight Hillis, Plymouth Church, Brooklyn.

The greatest work of the church today is service.

Dr. Charles E. Jefferson, Broadway Tabernacle, New York.

The greatest work of the church today is the work of translation. We have translated the Bible into 500 different languages, but we have not yet translated the teaching of Jesus into the vernacular of our own generation. We are singing hymns that represent conceptions long since out-grown, and we are using in church service thought-forms which outside the church are unknown. One great cause of the European war is that Christians are still speaking of God as "Lord of the far-flung battle line," a jealous tribal deity, instead of thinking of him as immanent spirit, present in the soul of the humblest human being. If we could escape from the Old Testament into the New and make the thought of Christ real to our own generation we should achieve a vastly needed result.

In conclusion Dr. Sprague gave his own conception of the greatest work for the Christian church of today:

The greatest work of the church today is the reception by itself and the propagation by it in the world of Christianity. We do not mean to belittle the true church of Jesus Christ, nor to disparage the work it has done and is doing when we say that one of the greatest needs of the church itself is Christianity.

It is time that we give an unquestioning, unassailable revelation, to the world about us, of the fact that we are absolutely dedicated to the mind and work of Jesus Christ.

Christianity has not failed. It never has failed. But men and women have failed to reveal it in the measure that is to be expected of them.

Christianity is a life. The propagation of that life in the church and in the world is our imperative obligation and our greatest work. Our greatest need is an absolute and complete dedication of ourselves to the Christ life and character and to the doing of his work in the world.

II. "Can A Man Be A Politician And A Christian?"

Hon. Champ Clark, speaker of the House of Representatives.

I know I am a politician and I trust I am a Christian. I can see no incompatibility.

Richmond P. Hobson, Congressman from Alabama.

Yes, a man may be a politician and be a Christian, but he cannot always be successful as a politician. Most of the odium upon politics will be removed when we expel beverage alcohol from the land. It creates the degenerate vote, and the corruption funds of the liquor trust and other enemies of public welfare dam

up and disrupt the normal flow of political currents.

Hon. Raymond B. Fosdick, Commissioner of Accounts, New York.

I believe that men of integrity and high ideals should get into the political game. The great trouble in the past in America has been that we have left the running of our government, particularly our municipal governments, to the intellectually and morally unfit. The best men have not taken part because it has not been considered a gentleman's game. We can have good government only as those who are quali-

fied by education and high standards take active interest in what you define as politics.

In so far as the "followers of Jesus Christ" are clean handed, efficient, and of high ideals, they certainly should take an active part in civic work. But a great many of the alleged followers are none of these things. Some of the worst scamps we have ever had in New York City were smug and respectable church members—professed followers of Jesus Christ. A conscious follower of Jesus should have his hands clean and a determination to make his town and state a better place to live in. If the followers of Jesus Christ come with that ideal, by all means let them get into the game. Only let them be sure, first of all, that they have that ideal.

Hon. Charles W. Fairbanks, former vice-president of the United States.

No man can certainly be an American politician without being a Christian. Politics, in the final analysis, is merely the application of Christian principles in our political life. The great questions which underlie our political institutions and which are the foundation of our industrial and social progress are based upon Christianity.

Hon. John F. Shafroth, United States Senator from Colorado.

If we invest the term "politics" and "politicians" with their highest and better significance, the one as being the science of government, and the other as being engaged in the honorable profession based upon that science, then my answer will be that a man can be a politician and be a Christian. Not only is it possible to unite the two in one personality, but the more closely the politician approximates the Christian character and practices the Christian virtues, the greater will be his material success.

Hon. Joseph H. Choate, former Ambassador from the United States to Great Britain.

I don't see why not.

Hon. Harold J. Hinman, majority leader, New York State Assembly.

The original meaning of the term "politician" is, persons engaged in public affairs. If you mean that, I can see no possible reason why a Christian cannot be a politician. If that is your meaning instead of asking, "Can a politician be a Christian?" you ought to ask, "Can a Christian refuse to engage in public affairs?"

I believe harm has been done by continually picturing the public officials and all engaged in politics as a vulgar contemptible class of political parasites. It has made it more difficult for men of self-respect to enter the public service. This service should be made a mark of honor and our best citizens should be encouraged to take up this work. This can only

be done by a reform, beginning with the workers in the election districts and at the polls. Then when our best citizens interest themselves, there will be no difficulty in electing the right kind of men to the highest stations in the public service. Most of our people today are anxious to provide some kind of statute or machinery which is going to automatically correct the evils of present day government. This cannot be done.

Hon. Rudolph Blakenburg, mayor of Philadelphia.

My belief is that the Christianity of the man is emphasized by his active, intelligent and honest participation in public affairs, and that his political activities are improved by the ethical influence of his Christian profession and practice. Because corruption is practised by some politicians is only another reason why good men should take a more active part in politics and by their weight render less influential the work of those who are enemies of good government.

I not only believe that a Christian can be a politician, but I think he is a bad citizen if he does not become one and a very active one at that.

Dr. Sprague's own opinion.

After reading these replies Dr. Sprague said:

A good or bad politician is to be determined from the motives which actuate him and the methods which he uses. A man cannot be a Christian if he is a politician of the type of men who are sordid, who will stoop to any level in order to gain their end.

A politician who is genuinely interested in the welfare of his city or state or nation and is doing what he can to secure the best possible civic, state and national conditions, can be above all things else a Christian man. For from Christianity he receives the ideals for the conduct of human affairs and the inspiration and power to realize those ideals.

The Christian man who sits idly by and criticises and condemns evil minded politicians who defraud the people and corrupt the state, and yet does nothing to thwart their influence and power, is just as guilty as the class he criticises. One of our ex-presidents says, "It is not the man who sits by his fireside reading his evening paper, and saying how bad our politics and politicians are who will ever save us; it is the man who goes out into the rough hurly-burly of the caucus, the primary and the political meeting, and there faces his fellows on equal terms. Real service is rendered not by the critic who stands aloof from the contest but by the man who enters into it and bears his part as a man should undeterred by the blood and the sweat."

III. "Can A Man Be Successful In Business And Be A Christian?"

John Wanamaker, merchant of New York and Philadelphia.

I answer emphatically "Yes." The opportunist sometimes secures temporary advantage by dishonest methods, but in the long run, which is the run that counts, only honest methods commend themselves to the people with whom a man does business.

You have doubtless had some one try to

palm off on you an inferior article at an inflated price or under some disguise to make it appear to be worth more than its actual value. Do you continue to deal with such a person, or do you go where you feel sure of getting a square deal? We all prefer to deal with those who do business on honest principles.

The word of God is both chart and compass to the wise business men, as it warns him

against the hidden rocks, icebergs, derelicts and treacherous currents which would otherwise wreck his craft.

Robert H. Ingersoll, president Ingersoll Watch Co.

It depends on what is meant by "success." Many men make a "success" of their business and of their life who do not make money, and I consider there are also many men who have made great fortunes, who have not made a "success." In our own business we are credited with having made a great deal of money, but it is not true. It is true that we have made a great industrial and commercial success, but not a financial one, which goes to prove that we have been really successful.

The test of success should be service, and I believe giving service in business is putting righteousness into business, and this is unquestionably being a Christian so far as one's business is concerned.

A. J. Drexel Biddle, F. R. G. S., President Bible Bible Classes, and prominent Philadelphia millionaire.

From my personal observation, I find that the bigger a man's business is, the more chance he has to practice Christianity.

As a Christian he makes more friends and acquaintances, and thus enlarges his circle of activity.

In the Middle West many of the largest Bible class leaders are the most distinguished business men. In Philadelphia some of the largest factories have our Bible classes, and here many of the most successful business men are among our best Christians. I, myself, find the King's business is the best training for the world's business.

Dr. Howard A. Kelly, surgeon and professor in John Hopkins University.

Daily observation of men and things convinces me that there is nothing so needed in the world today as men of character. The whole world is looking hungrily for the man who stands firm for righteousness in public as well as private life.

Those of us who know the Bible to be the very word of God, and Jesus Christ his very son, must daily seek grace to bring these facts home to our fellow-men, both by precept and practice through all the avenues of life and most of all through the common channels of business activity.

F. Wayland Ayer, advertising agency, Philadelphia.

Christian men are, in my observation, the pre-eminent successful men in business.

In business, as in religion, faith without works is vain. The man who proves his faith in Christ by consistent living and eminent service is, as a rule, the man who continuously gives most efficient direction to his business affairs and he is notably the long distance winner.

Cyrus H. Curtis, president of the Curtis Publishing Co., publishers of The Ladies' Home Journal and the Saturday Evening Post.

If a man is not a Christian he is not successful, although he may make money if he is smart enough. If he happens to be a crook he will not be able to keep it; a smarter crook will most likely take it away from him sooner or later. Of course, it often happens that a

man may be a Christian and not be successful from a commercial or financial view point; but if he has the brains and judgment to accumulate money and follows Christian principles he will probably be much more successful than if he is not a Christian.

L. L. Rue, president Philadelphia National Bank.

I would most certainly answer in the affirmative, because the fundamental principles upon which business is transacted are mutual confidence, fair dealings and integrity, and these are the fruit of the Gospel of Jesus Christ.

Mr. John R. Hegeman, president Metropolitan Life Insurance Co.

Why not? Every quality needed by the honest business man is embodied in the teaching of Holy Writ—those teachings which form the basis of Christianity. Men may be disbelievers in Holy Writ; yet they may and do succeed in business. But their success is not because of their disbelief. The essential principles of Christianity are (perhaps unconsciously) theirs, though they may call themselves doubters, disbelievers, agnostics, pantheists, atheists, why not!

And do not the world's records show that the masterful men in great business achievement, in statecraft, in all that demands typical manhood, are overwhelmingly those who affirm their faith in "God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, His Only Son Our Lord."

Dr. David Starr Jordan, of the World Peace Foundation.

Assuming that by the word "Christian" you mean a follower of what we agree are Christian ethics, sincerity, friendliness, devotion to something beyond daily affairs, I should say, certainly a man can be successful in business and be a Christian. In fact, while temporary success may be achieved by trickery and robbery, it is impossible to see how any business can be permanent that does not rest on wisdom, virtue and justice.

Mr. Arthur Brisbane, editor New York Evening Journal.

There are not at present living, at large and in ordinary society, any absolute Christians. But there are very Christian gentlemen engaged in business in a very successful way.

Business has become more Christian, Christianity has become more business-like. There has been what is ordinarily called "a getting together." Business at least has gained in the process.

Mr. Louis Wiley, business manager, New York Times.

One may be successful, and at the same time a Christian, provided he is satisfied with the measure of success he can achieve honestly. If he desires greater success than that, he may possibly achieve it at the sacrifice of Christian principles; though the chances are that in the long run he will be defeated. It must be remembered that success means different things to different people and is a relative term. Business success in the best sense means conduct which makes for honesty and fairness, as well as the accumulation of money, and I should say that the practice of Christian principles will bar no man from such business success.

Ernest Thomson Seton, writer, naturalist.

I should be sorry to think that success in business was the exclusive property of the devil. Some of my most thoughtful friends maintain that being a Christian is one of the best guarantees of success. I think no one will deny that high moral standards are the best safeguards against most of the evils that usually accomplish the downfall of a business man who fails.

Edgar Fahs Smith, president University of Pennsylvania.

I certainly think that a man can be a Christian and be a business man. Why can't he be one? Doesn't a business man mean one who is honest in all his dealings, fair and upright in his judgments, charitable and considerate?

Dr. John Grier Hibben, president Princeton University.

I respond very emphatically in the affirmative. There is no asset in the business world today which is so valuable as that of character. This was particularly emphasized by J. P. Morgan before a committee of the United States Senate a few months prior to his death. This fact the world recognizes today more clearly than ever before.

Dr. Sprague's own views.

If a Christian man finds that his business is incompatible with his profession of Christianity there is only one thing for him to do, and that is to give it up. If his methods of doing business are not in accord with the spirit of Jesus Christ he ought to change them.

One of the difficulties that has confronted the church has been that some men have wanted

to be in the church and at the same time engage in shady business transactions. No man can serve God and the devil at the same time. The church wants those men within it who are willing to let the light of heaven permeate their business activities.

Can a man be successful in business and be a Christian? We believe he can. He may or he may not be rich, for success is not measured by dollars and cents. Some of the richest men we have are exceedingly poor when it comes to the finer things of life and some of those who have least in material things are rich in the permanent values of life.

We believe a man can engage in a legitimate business and attain wealth and at the same time have the assurance of God's approval of the way in which he conducts his affairs. The Bible nowhere condemns wealth. It does not say "Money is the root of all evil," but "the love of money is a root of all evil."

What the Bible condemns is the wrong method of securing wealth and the wrong disposition made of it when secured.

We need a new conception of success in life. Too many seem to believe that it is making a great fortune. But the successful Christian man is the man who makes the best possible use of the powers which God has given him, whether it be in business, professional or other spheres of activity.

The fourth meeting in the series was a local application of these principles and suggestions, in a symposium on "What is Troy's Greatest Need?" Letters were read from prominent pastors and business men of Troy.

MESSAGES OF THE TIMES

REV. DR. JOHN HENRY JOWETT'S RECENT PULPIT THEMES
SELECTED BY EVAN J. LENA

THE SOLDIER'S USE OF PRAYER.

"Pray without ceasing." 1 Thess. 5:17.

But now, while we cannot always be thinking of God, and always speaking of God, we can always be mentally disposed toward him, so that whatever we are doing there can be a mental leaning or bias toward his most holy will. Let me show you what I mean. We must reverently dare to reason in this great matter as we reason in other relationships. Turn, then, for an illustration, to common gymnastics. In physical gymnastics there is no need for us to be always exercising, to be at it every moment of the waking day. The body does not need it. Indeed, it would resent it, and rebel against it. But there is the healthy genius of gymnastic exercises. Regular exercises give the body a certain healthy pose, a certain vigor and excellence of carriage, which the body retains between the exercises when we are going about our accustomed work. That is to say, conscious exercise makes unconscious habit. Our conscious exercise forces the body into attitudes which persist as habits when we are doing something else. We can retain the pose of the gymnasium on the street, and we can retain it without thinking.

And so it is with spiritual exercises when they are as real as the exercises in the gymnasium. When a man prays, and prays as delib-

erately and purposely as he practices physical exercises, when he drills his soul as he drills his body, he gives his mind and soul a certain pose, a certain attitude, a certain stateliness and loftiness of carriage. He gives his soul a healthy bias toward God, and the soul retains the bias when he is no longer upon his knees. His soul carries itself Godward even when he is earning his daily bread. God can get at him any time and anywhere! The way is open, the communion is unbroken!

THE CALL TO GODLY EXPLOITS.

"But the people that do know their God shall be strong, and do exploits." Daniel 11:32.

Today carnal strength is stalking with deadly stride through a whole continent, and the church must do something so splendid and so heroic as will outshine the glamour of material war. We must show that the conquering glories of the spirit are far more arresting than the bloody struggles and conquests of the flesh. This is the hour when we must send out more men who are willing to live and toil and die for the Hindu, and for the Turk, and the Persian, and the Chinese, and the Japanese, and all the dusky sons of Africa. I verily believe that if the apostle Paul were in our midst today with the war waging in Europe, he would sound an advance all along the line. He would

urge us to eclipse all the mischief of the devil by the more dazzling exploits of the children of light. He would call us in this hour, when men are being summoned to kill and to destroy, to send out more men and women to save, and to comfort and to heal; men and women who will lay down their lives in bringing life to their fellow-men. We must send forth new army corps of the soldiers of Christ, and we must give them more abundant means, endowing them so plentifully that they can go out into the needy places of Asia and Africa and assuage the pains and burdens of the body, and dispel the darkness of the mind, and give liberty to the imprisoned spirit, and lead the souls of men into the life and joy and peace of our blessed Lord. The church of Christ can so arrest the attention, and win the hearts, of the natives of Africa and Asia with the grace and gentleness of the Lord Jesus, a grace and gentleness made incarnate again in you and me and in those whom we send to the field, that the excellent glory of the Spirit shall shine pre-eminent, and in this hour of world-wide disaster the risen Lord shall again be glorified.

WATCHMEN OF CHRIST.

"Watch ye; stand fast in the faith; be strong." 1 Cor. 16:13.

We must keep awake and watchful not only to detect the busy, lurking, ambushed foes, but also to see all the bright and wonderful things of the hour, all the splendid happenings which are favorable to the holy will and kingdom of our Lord. What should we think of a sentinel who could not distinguish between enemy and friend, and what shall we say of a soldier-sentinel of Christ who has no eye for the great and friendly happenings on the field? Watch ye, and behold the growing seriousness of the world; frivolity has almost begun to apologize for itself, and tinselled gaiety is ill at ease. Watch ye, and behold the unsealing of multitudinous springs of human sympathy, and the flowing of holy current from the ends of the earth. Watch ye, and behold the magnificent courage which in every land of strife is purging families from the dross of indolence and indifference, and educating the gold of chivalry and sacrifice. Watch ye, and behold the marvellous re-equipment of Christian motive—thousands upon thousands of Christian disciples realizing as they have never done before that the world needs the vital, redeeming grace of the Lord Jesus, and that without him human brotherhood will remain a phantom and a dream. A real wakeful watchmen will see those things: He will not only record the things of the night and the night-mares, but he will be as "they who watch for the morning." The Moslem priest appears on the tower of his mosque half an hour after sunset to call the people to prayer, but he also appears on the tower half an hour before sunrise, when the great gleams of morning are faintly falling upon the night. And we too, watchmen of Jesus, must watch for the sunrise as well as for the sunset, and we too must tell what fair jewels of hope we see shining on the dark robes of night.

TRUE CULTURE.

"Though I have all knowledge and have not love, I am nothing." 1 Cor. 13:2.

What do we mean by culture? For we live in a day when that word will have to be challenged, and maybe it will have to be remitted and reassayed, and restored to its original weight and quality. What is true culture? There are certain interpretations which can at once be put aside. True culture does not consist in a mind stored with knowledge like a well-stocked warehouse. "Though I have all knowledge and have not love I am nothing." Neither is true culture the possession of disciplined mental discernments, with all the wits sharpened to the refinements of a razor's edge. Nor is true culture the attainment of the philosophic temper, with its tepid airs, and cold moonlight, and unruffled serenity. Nor is it even the chastening of the artistic perceptions, and the consequent delight in every form of material beauty. A man or a woman may have all these and may yet remain in the deepest sense uncultured, the vineyard of their lives producing not grapes but wild grapes.

What, then, is true culture? It is the reverent and diligent co-operation of the will of man with the holy will of God. It is the harmonizing of the particular purpose with the universal plan. It is the subordination of everything in life to the divine sovereignty and control. It is the merging of personal choice in the divine will. It is, therefore, communion with the Lord in his holy travail and in his glorious ends. It is oneness with the mind and spirit of God. That is the only culture that is worthy of the name. Every lesser form of culture will fail to produce the fruits which are expected by the Lord of the vineyard. The spirit of true culture is the acceptance of every gift as a sacred trust to be used for the attainment of Christ-like ends. The truly cultured soul, the vineyard where the vine of luscious grapes is found, is one which ever co-operates with the Lord for the realization of his own gracious purpose, and this through every gift and faculty of our rich and wonderful inheritance.

RESTLESS REST.

"The bed is shorter than that a man can stretch himself on it." Isaiah 28:20.

The Prophet Isaiah is here exposing the peril of a certain national policy, and he is doing so by a vivid metaphor which makes it understood of the common mind. The nation has become feverish and fearful. It is losing faith in the securities of truth. It is suspecting the immunities of righteousness. It is turning from right to might. It is turning from spiritual communion to racial alliances. It is seeking rest in subtle diplomacy. It is going in quest of a settled peace in the expediency of a falsehood. And this prophet-statesman stands before the people, and sums up his indictment of the national aim and temper in this plan and simple figure of speech. The bed is too small. No nation can stretch itself on a falsehood. The soul of a great people will only be huddled in any unrighteous compromise. There can be no relaxation in a treacherous alliance * * * *

And as it is with nations so it is with souls. A soul cannot rest on something smaller than itself. Our resting-places must be bigger than our souls. Our covers must be bigger than our needs * * * * We are too big for any other rest than the eternal God. Our God is our only rest, the Eternal, the Almighty, the All-loving, who has revealed himself in Jesus Christ. "O rest in the Lord." That rest is big enough for thee and me, and for the biggest of all our needs.

THE CONSTRAINING LOVE OF CHRIST.

"For the love of Christ constraineth us." 2 Cor. 5:14.

And what did the love of Christ constrain Paul to do? I will tell you. It moved him to publicly change sides, and stand forth among his fellow-men as a redeemed and confessed disciple of Christ. Brethren, that kind of reversal demands a mighty constraint. Men do not turn to that sort of thing for the fun of it. It is the red road of sacrifice and possible martyrdom, and men only walk along it when they are impelled by a passionate love. Paul was going to Damascus to arrest the Christians who were living there, and bring them down to Jerusalem; but on the way his life was reversed, and in that same Damascus he stood by the side of the men and women whom he had gone to persecute, and straightway "preached Christ as the Son of God."

But there is something even better than that. There is a brief sentence in the later record of his life which is like an open window upon a splendid ministry. "Then departed Barnabas to Tarsus for to seek Paul." What was Paul doing at Tarsus? Tarsus was his old university, and I am sure that he had gone to the haunts of his old university that he might publicly confess his mighty change, and avow himself a disciple of Christ. It is just as if some young fellow in our day, whose university life had not been straight and clean, who had been indifferent, or even hostile to Christ, should go back to Princeton, or Yale, or Cornell, or Harvard, or Edinburg, or Oxford, to tell the young fellows that a radical change had come into his life, and that he was now an out-and-out disciple of Jesus Christ! I say, men, that kind of reversal demands spiritual experience, and moral imperative, and vital dynamic; and all this is revealed and expounded in the word of the Apostle Paul, "The love of Christ constraineth me."

JUSTICE AND MERCY.

Micah 6:8.

Let us closely watch the processes of the prophet's thought: "Do justly;" use just scales. "Love mercy;" use scales which are favorable to your neighbor. That is a nobler attainment. A scrupulous rectitude is one thing, and there we must begin; but now we are called upon to move beyond a strict rectitude in order that something nobler may be done. Our scales of judgment are to be biased toward our fellow. Mercy is the balance tipped in favor of my brother. In my judgments of my brother, mercy gives me an initial leaning toward him. In my dealings with my brother mercy goes beyond the perpendicular pointing

of the balance, and gives "good measure, pressed down, shaken together, running over."

"Do justly; love mercy!" It is that "plus" which is the crowning distinction of Christianity. Mercy converts righteousness into goodness, and justice into grace. It is that gracious "plus" in my thinking which changes hardness into lenity; it is that gracious "plus" in my feeling which transforms severity into gentleness, and austerity into sympathetic good-will. If God were only just, if he were merely holy, what would become of you and me? But, blessed be his name, his scales are mightily weighted in our favor. His holiness bends in sacrifice to thee and me. "While we were yet without strength Christ died for the ungodly." "He loved me and gave himself for me!" Aye, indeed, the scales are weighted in my favor! "He will have mercy, and abundantly pardon." So we are called upon by his far-away prophet, who has never set his eyes upon Christ, to practice this Christian extra, and in all our dealings with our fellows to pass beyond justice into mercy, and beyond rectitude into grace. "Which now of these three," saith the Lord, "was neighbor unto him?" And he answered, "He that showed mercy on him." And Jesus said, "Go, and do thou likewise."

PROMISED OF GOD.

Private Office John Wanamaker, Philadelphia.
Rev. Percival H. Barker,

88 Delavan Avenue, Newark, N. J.

My Dear Mr. Barker:—Answering your letter of the 14th, when I first came a country boy to Philadelphia, I went on an errand to the office of an insurance man who was a Christian.

A small white card with small black letters on it was fastened upon the end of his desk, where I read, "He is a rewarder of them that diligently seek him."

As I look back today upon that card and remember its influence upon me, it still seems to be the greatest thing that I ever saw in Philadelphia because it spoke to me; I believed the statement, and I trusted myself to lean back upon the Word of God.

Everybody told me to be honest, and truthful, and energetic, but not even the strongest of men could make me an absolutely sure promise.

The promises of God have behind them his knowledge and power, and if he rewards a man that diligently seeks him, we shall find out the meaning of the Saviour's words when he said, "Seek ye first the kingdom of heaven and all these things shall be added unto you."

Very sincerely yours,

(Signed)

John Wanamaker.

It is a sad fact that it is practically impossible to get men as much interested in foreign missions for one day in the year as women are interested for 365 days in the year, unless we give them a banquet, with some wonderfully inspiring after-dinner speaker.

* * *

What a man is depends largely on what he does when he has nothing to do.—Youth's Companion.

* * *

To run a straight furrow you must look a long way ahead.

Why Every Live Boy Should Join The Church

Samuel Guy Snowden, Trenton, N. J., in Associated Men

Because he is imitating Christ. Without knowing it oftentimes a boy picks out some man or older boy as a pattern, and copies him in speech and action. Mere men trip up often and disappoint the boy, who soon finds out the sham. Jesus was true to the back-bone and hated shams. Yet he joined the church of his day, although it had many make-believes in it. He made it his business to attend it every Sabbath, and even took part in its services. He saw through the shams and struck right out from the shoulder against them, but he refused to let that keep him out of the company of God's people.

Because the church is the biggest proposition on earth. Boys like to be in big things. Weaker tasks are for the weaker sex, the girls. But boys and men are never happier than when they are doing something big, hard and seemingly impossible. The church has always tackled the hardest jobs ever undertaken by any organization. Sometimes she has been slow to undertake it, but when she gets the vision she pushes it forward until it is accomplished. The sledge-hammer blows of the church killed the slave-demon in this country. The saloon is on the run. For a hundred years the church has been giving the hellish business solar-plexus blows until now it is taking its stand for its knock-out fight. The church has opened the dark corners of the earth and has paved the way for civilization and progress. All the big things which make this old world fit to live in have been brought about by the church. To the active, live boy, the church offers the best place to do things that count.

Because in the church the boy is thrown with the best of folks. Boys love to be with men who are doing something. After any baseball game, the fellow who won the game for his side leaves the field with a big bunch of boys following him. Some carry his bat, others his gloves. Every boy who saw the wonderful play likes to feel that he is associating with a fellow who has done something.

The church has in her membership most of the men and women who have done great things. Scarcely a well-known name in history but is that of one who belongs to the church. Of course, all the Bible people who did anything, Moses, David, Paul, Deborah—these and many others whose names and deeds are known everywhere. Great generals, great writers, great builders, great statesmen, and millions whose names are not so lofty among men, but who did great things for God, their country and their fellows were, and are glad to be counted among the church people. The boy in the church is in great company. He gets an inspiration to do his level best. His energy is given to doing worth-while things. His life will not be wasted. He is in too good company to fall out of the game.

Nowhere else can a boy develop his spiritual muscle like he can in the church. "Exercise thyself unto godliness" is the great Apostle Paul's command. Outside of the church a fellow cannot get that exercise. The church is our spiritual gymnasium. Here we learn to make our lives score and get into training for

service. To buck the line of sin, to follow the ball, to make sacrifice hits, all these points of life's game are taught us in the church.

These are only a few "whys" that might be given to show any real live boy that his place is in the church of Jesus Christ.

PETER'S LOAN.

Lend me thy boat, the Master kindly said
To Simon, wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of him who had not where to lay his head.
But Jesus knows our need of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundredfold instead.
And Peter's Lord, as yesterday the same
Walking, though now unseen, among his own,
Still condescends to ask from each a loan.
O, humble toiler, when he calls thy name,
Lend him thy all. The Master ne'er forgets
Discouraged fisherman or empty nets.

—Western Christian Advocate.

SAVED \$300 BY PATRONIZING EXPOSITOR ADVERTISER.

We have given examples of preachers saving money in church building. When local dealers are patronized they have in mind that they will be asked for a contribution and they usually quote list prices. Then there are men who would not cheat an individual, but think nothing of sharp dealing in public work, or in work on churches and school-houses. It is the same kind of honesty that is strong enough to be just to single men and neighbors, but not strong enough to deal right with corporations.

We knew that our readers save many thousands of dollars by dealing with our advertisers. Many of our readers peruse our advertising pages as carefully as the reading pages. Rev. Thoreson is one of these, and he saved his church \$300. Here is his letter:

Canadian, Texas, Dec. 29, 1914.

The Taplin, Rice-Clerkin Co.,
Akron, Ohio.

Gentlemen:—

Permit me to say a word in behalf of the Climax Furnace. First, however, I wish to say that I have acted as foreman and superintendent in the erection of the largest and finest churches in our city, at a saving of \$2,000, aside from a big saving on our furnace which we purchased from you. A local concern offered to sell us a furnace for \$250 and to furnish registers, warm and cold air pipes, and install it for a like sum, making \$500 plus freight. So you see we saved over \$300 on our furnace. I had no trouble in installing the Climax. All we had to do was to put it together. I did the work myself with the help of a tinner one day and a carpenter and one laborer two days. It cost us \$35 to install it.

But best of all, it does the work. The church is not only well pleased, but proud of it.

I wish to thank you for your promptness and honest dealings with us.

Yours truly,

H. W. THORESON, Minister.

Won by One

Dr. John Timothy Stone

One of my first experiences as a Sunday School missionary was during vacation, while a theological student at Auburn. I was sent as a pioneer missionary into the Adirondacks, and during those four months walked over twelve hundred miles by trail. I traveled also by boat, rail and stage, and came in touch with some most interesting types of men.

One day I went to a man, said to be unapproachable. "If you talk religion to him," I was told, "he will either knock you down or shoot you." Well, I wanted to see him, and found him exceedingly interesting, not only in his own work, but in his own way of doing things. Before I had talked with him two minutes, I found he prided himself on the fact that he was peculiar. He was, perhaps, the strongest man I had ever met, and was greatly aroused because I would not drink with him. I told him I knew he was the most peculiar man around there, and expected to do some desperate thing if he did not get what he wanted. Then I asked: "What would you think if asked to do something you never dreamed of?" "Why, what do you mean? I do anything I don't want to do?" "Suppose you should do something different from anything you have ever done?" I answered. "Tell me what it is," he replied. "Start a Sunday School here!" I said. The man just looked at me, and then said, "What do you think I am?" "You can do one thing," I answered. "You can keep order, and that is more than I can do. You seem to be strong and husky enough!" "Well, I am interested," was his reply, "you just stay to dinner, and tell me all about it."

I stayed to dinner, and I can see that great tin dish of potatoes, and just as plainly, those fourteen or fifteen men (the roughest set of men I had ever seen), as they stuck their forks

into them. "Quit that! Let your potatoes go! We are going to have a blessing!" said the big man.

Then he said, "Boys, we are going to start a Sunday School up here. Every one of you is going!" And it was started, and those men came, and their children. I could not have gotten them to come. One man lit his pipe, as the sermon began, and my big friend shouted, "Put your pipe out—this is the house of God!"

Well, he was a strange specimen. He swore two or three times during the service, but he apologized for it—which was not a surprise to me. And when I told the story of a mother's love, as simply as I could tell it, trying not to be emotional, that great unique specimen just sat there and wept like a child!

After the service he turned to me and said, "Parson, I can't preach. I can't do much of anything, but I will be superintendent, or whatever you like, of this Sunday School; and what is more, the rest are going to be here!" A remarkable attendance was thus built up, and it was all due to this man, whom they grew to love.

We used to furnish Bibles, Testaments, leaflets and papers to these new Sunday Schools, and had an amount allowed us for their distribution. I spoke of supplying them, but my friend exclaimed, "The church need not send them. I will give thirty dollars for Bibles and papers." And it went on and grew into a little church. We were good friends when we parted, as he said, "I believe, somehow, that God wants us to be better people." I can never forget his reverent attitude, and the significance in his eyes, as he listened to the truth.

That rough man kept the school going till winter, earnestly and faithfully giving his life to the task.

The Bible Sermon Competitions

Below we quote the letter which accompanied the checks for Bible sermons proposed in the December Expositor:

Complying with the terms of the Bible sermon contest announced in the Expositor, you have been awarded one of the prizes, for which please find inclosed our check.

It has been a very difficult task to make a decision, from the fact that the sermons were all of such uniform excellence and such a large number of them.

The manuscripts were read by five different judges and after the reading and owing to the high class of all the sermons we determined to put them in groups of ten instead of twenty as the contest called for.

The fine feature running all through the sermons, was the grateful appreciation of all the writers for the unselfish and scholarly thirty years' work of that grand body of Christian scholars, The American Revision Committee.

You will be pleased to learn that the American Standard Bible has now come into very general use, not only among scholars but by the common people as well. We take the liberty of enclosing with this a copy of the booklet, "Amazing Progress" which confirms the above statement.

We thank you for your fine sermon and for the high motive that prompted you to prepare it. Wishing you abundant success in your great work and awaiting your commands, we remain,

Yours truly,

Thomas Nelson & Sons.

Names of those to whom prizes were awarded:

First Prize—\$100.

Rev. W. A. Laughlin, Virginia City, Nev., Box 456.

Second Prize—\$10.

Rev. W. E. Lewis, 135 E. Commerce street, Bridgeton, N. J.

Third Prize—\$10.

Rev. Chas. E. Nash, Butler, Pa.

Fourth Prize—\$10.

Rev. Mary L. Moreland, Mazon, Ill., Box 186.

Fifth Prize—\$10.

Rev. Edgar A. Lowther, 333 Fudge street, Covington, Ky.

Sixth Prize—\$10.

Rev. Wm. Cross, Blue Mound, Ill.

Seventh Prize—\$10.

Rev. W. Seward Sharp, Bacone, Okla.

Eighth Prize—\$10.

Rev. C. J. Miller, 347 Forest avenue, Amsterdam, N. Y.

Sermon Points

Harry Walker Vincent, Toledo, Ohio

DON'T BE SIDE-TRACKED.

A vision or a voice reveals to every life at some time or other a definite purpose. When that revelation comes be its obedient slave, for in it lies your victory. Let no thought or ease or escape from struggle and suffering draw you off. Remember that the men who have failed have been the men who have suffered themselves to be side-tracked, who have not kept the goal of their lives beaming like a ball of fire before them night and day. Think of your life purpose in every trial, in every temptation, in every disappointment, in every success and pleasure, and once and always let it be to glorify God.

To such a one, when life's evening shadows gather, there will be no tear dimmed eyes to behold an unfruitful life, but with gladness the voice that called may hear the worthy words, "It is finished."

PRAYER.

'Tis sweet to trust in Thee who controllest all, to feel Thy protecting care, and to know that Thou art able to make full our lack, and yet there is a consciousness of energy mispent, of a fullness of grace which might be ours but which as yet has never claimed us.

Deepen this holy dissatisfaction within us all, that we may reach out to, and lay hold of, the fully surrendered life. Lend, O Father, to every duty, whether pleasant or unpleasant, a voice which must be obeyed, that out of our imperfect lives may rise a loyal service to Thee. So shall human lips and human hearts be lifted to the skies and learn there the language of heavenly love in unselfish service. Amen.

THE INITIATIVE OF FAITH.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Heb. 11:13.

Faith is a highwayman upon the road of life. It is world-famed for its boldness. It cries "Hands up." The things of life are held loosely under its command for disobedience means death.

Faith is a revealer. It discovers wrong. It sends in the alarm to conscience. It rallies the forces of personality and leads them against life's destroyers.

Faith finds God. It is not afraid of distances. Like the bird, it crosses the trackless snows to safety, flowers and sunshine.

Faith holds God captive. It lets material things, heredity, inherent goodness, great deeds, genius, go, but it holds God, life, righteousness.

Faith finds man. It gives a new unit of value to a world that has been defrauded. Childhood, parenthood, brotherhood become big with destiny. The race moves toward a goal. Human relationships are avenues when rightly understood, that lead to the recovery of lost kinship.

In the balance of faith man outweighs the universe.

Faith finds duty. Picks it up from the unpleasant things of life and fills it with promise and gladness.

It not only writes history, but creates it. The achievements of civilization are the flower and fruitage of faith.

Faith that despises the slothful; faith that tears from the problems of life their secrets; faith that drives the chariot of progress for the King of kings; faith that does the world's work, and leaves no life unblessed.

Ah, but the strength wanes and the body and mind grow weary. The sorrows of night gather. The tasks of the world are only begun and life, a broken, helpless thing, waits at the crossing of the dark river.

But faith fails not. In the hour when the world recedes, the invisible, the mighty, the everlasting joy of deathlessness and strength and peace become our possession and the soul rests in God. And so on its last quest faith finds heaven.—H. W. Vincent.

SERMON OUTLINES.

G. F. Bell, Florence, Ala.

John The Baptist A Burning and Shining Light.

1. The Light's Foregleaming (Elijah), 1 Kings 18:17, and Luke 1:17.
2. The Light Aglow, Jno. 5:35.
3. The Light Waning, Jno. 3:30.
4. The Light Eclipsed, Luke 7:19.

The Believer's Names.

1. Servant of God.
2. Friend of God.
3. Child of God.
4. Christian.

Ear-Marks of a True Disciple.

1. Abiding in Christ's Word, Jno. 8:31.
2. Loving One Another, Jno. 13:35.
3. Fruitfulness, Jno. 15:8.
4. Self-Denial, Luke 9:23.

Spiritual Preferences.

1. A Good Reputation Preferable to Great Wealth, Prov. 22:1.
2. Self-Mastery Preferable to Conquest, Prov. 16:32.
3. Timely Reproof Preferable to Thoughtless Mirth, Eccles. 7:5.

Proverbial Appraisals.

1. The Appraisal of Wisdom.
2. The Appraisal of Correction (or Reproof).
3. The Appraisal of Chastity and Sobriety.
4. The Appraisal of Industry.
5. The Appraisal of Righteousness.

THEMES AND TEXTS.

Rev. Chas. R. Bowers, Lancaster, Ohio.

The Detective You Can't Dodge, Num. 32:23.
"Be sure your sin will find you out."

A Father, a Fortune, a Fool and a Feast, Luke 15:11-24.

The Sight That Saves, Matt. 17:8. "They saw no man save Jesus only."

The Little Man With a Big Life, Luke 19:1-10.
The Woman Who Did so Much With so Little, Matt. 26:6-13.

The Man Who Had His Price, Mark 3:19.
"And Judas Iscariot which also betrayed him."

The Man Who Missed so Much, John 20:24.
"But Thomas was not with them when Jesus came."

The Man Who Got More Than he Asked For, Acts 3:1-10.

The Man Who Was Converted After he Died, Luke 16:19-31.

METHODS OF CHURCH WORK

E. A. KING

The outstanding event in this month is Easter Sunday, April 4th, the culminating of all our plans and hopes since Christmas. We sincerely trust that as a result of all your efforts you may have the joy of seeing many people joining the church Easter morning.

It is too late now for any pastor who has neglected to cultivate this field to reap much of a harvest, but there are a few days left and time to win a few, at least, into the fold. It is never too late to win some. We gave full treatment to Easter in our March number.

Almost every mail brings us letters and printed matter from brethren from all over the country. We are very grateful for this material and especially appreciative of all the good things said about this department.

For more than six years we have been editing these pages and it grows more and more astonishing to us when we realize the vast amount of material that has passed through our hands. We try never to duplicate or repeat methods from year to year and you can easily see that if it were not for the co-operation of our readers we would soon find an end to our resources.

This department is a clearing house of methods and the editor is a sort of go-between for you men on the field. Send us everything you can in the way of methods, plans, printing, and such things and we will use them for the common good. Send everything to Rev. E. A. King, 620 Malden Ave., Seattle, Washington.

PASSION WEEK OBSERVANCE.

This magazine will doubtless reach its readers in time to carry suggestions to any pastors who have not yet planned to observe this week with special meetings.

Passion Week begins with Sunday, March 28th, Palm Sunday, and ends, of course, on Friday night. It is possible to make these days count mightily for the church and for the Christian life. The writer never took much interest in observing Passion Week until a few years ago and then tried it one year to see how it would work out. The results were so very satisfactory that he has continued the observance each year.

On Palm Sunday morning there should be a sermon dealing directly with the triumphant Christ. We suggest that unique and very interesting sentence in John 12:19, "Lo the world is gone after him," as a good text and, perhaps, the closing words of the sermon in Gilder's phrase,

"But lead me, Man Divine,
Where'er thou will'st, only that I may find
At the long journey's end, Thy image there,
And grow more like to it."

On Monday, Tuesday and Wednesday evenings there can be readings from the New Tes-

tament covering the happenings of that particular day. For this purpose has been prepared a little book called "His Last Week," (Hope Pub. Co., 150 Michigan Ave., Chicago, 22 East 22nd St., N. Y., 5 cents per copy). We have used this many times to great advantage. (We think copies may be had of Dr. Sydney Strong, one of the compilers, Seattle, Washington.)

On Palm Sunday we usually place a supply of these books on a table and tell the people to take them and leave a nickel on the table. They are soon taken for the people are glad to have them.

Another book has been prepared by Dr. W. E. Barton, called "Day By Day with Jesus," (a book for Holy Week.) It is a large book of 350 pages, containing the complete gospel narrative with notes and comments. (It is published by the Puritan Press, Sublette, Ill.) For one who wishes to put himself into the spirit of the week there is nothing better.

It is best to intersperse these readings with selected hymns that fit the thought of the hour. They are to be sung softly and may be followed or preceded with a few words of prayer. It is not necessary to preach or even explain the scripture. Such a service is very impressive and helpful.

On Thursday evening we have usually observe the communion service and the church is always filled to its capacity. On this night we have a regular church service with sermon and anthem by the choir. At this service also we receive by vote all those who are to unite with the church on Easter Sunday.

Sometimes we have no service at all on Friday evening. In small churches that is the night for choir practice and as there is so much to do in preparation for Easter Sunday the choir frequently needs both Friday and Saturday evenings for practice. In some churches there is a sacred concert on Friday night at which "The Seven Last Words" are sung or other appropriate music.

We know from long experience that plans of this kind bring forth fruit worth while. Easter Sunday is ushered in by a sunrise meeting of young people and the morning service is the crowning religious experience of the year.

HOW TO HAVE A PASTOR'S CLASS.

At a conference of leading ministers recently held in Seattle, methods of evangelistic work were discussed and among them the Pastor's Class. Rev. H. C. Mason, D. D., pastor of the University Congregational Church, expressed himself as emphatically in favor of the Pastor's Class as one of the best religious agencies in his church.

He said in substance: "I divide my church year into zones and devote certain months to definite things. About Easter time I have a talk with the teachers in the Sunday School and

get the names of boys and girls likely to become interested in religion and join the church. I then speak to each one of them personally and also to the parents and then, after Easter, the class is organized.

"It is held two afternoons a week. Gradually those that are not especially interested are eliminated and those remaining go on until Children's Day at which time I usually receive a large number of them into church membership."

Dr. Mason's church is near the campus of the Washington State University and he comes in contact with a large number of young people. Dr. Mason does not use, or recommend, a text book for such a catechetical class but talks familiarly with the young people about the Christian life, Christian duty and service and the church and church membership. As he has been very successful in doing this kind of work his words are of unusual interest.

At this same meeting one minister said that he always had such a class of young people the year through and used the Bible as a text book. He has seen some very wonderful results from this kind of work.

During the same conference one of the pastors related his difficulties in trying to carry on such a class stating that his chief trouble came from the parents of the children with whom he worked.

LITTLE PASTORAL MESSAGE.

Rev. George A. Reeve, of Kiama, New South Wales, Australia, has sent us three cards used in his church. They are suggestive and the idea

might be put into good use in many of our churches in this country.

One is a "Visitors' Card" and like this:

Methodist Church,

VISITORS' CARD.

We earnestly desire that no one should go in and out amongst us without a welcome. Some do not like to be passed unnoticed; others regard it as an intrusion to be spoken to. We assure you, however, of a very hearty welcome.

If you are unconnected with a place of worship; we cordially invite you to join with us in the fellowship and privileges of our Church life.

"The Lord bless thee and keep thee."

Num. : 6. 24.

MINISTER

There is no question but that one of the opportune times to reach people with messages of kindly sympathy is during illness or when death comes into the home. Every wise pastor will keep something in the way of a card or booklet to mail to people in such cases. But it would be a great mistake to think that cards and booklets can take the place of the personal touch. They are to be used in connection with a personal call.

We wish once more to call attention to that splendid twenty-five cent booklet printed by Salem D. Towne, of Boston, Massachusetts. It is the finest piece of printed matter ever gotten out for this purpose. The Woolverton Printing Co., of Osage, Iowa, print post cards that are valuable for such use.

Suggestions for "Win-One-Week"

Sometimes during the year every church should have at least a week of special services. It may seem impossible, however, for some churches to do this on account of lack of funds, and, perhaps lack of sufficient enthusiasm, or lack of a proper person to do the preaching.

By this we do not mean to imply that the regular pastor could not preach acceptably, but we do mean to say that for special services there should be a new voice and a new personality to arouse interest and perhaps curiosity. The local pastor would thus be acceptable in some other church.

To bring this about the plan of pastoral evangelism has grown popular. Pastors aid brother pastors by working together for a week or so in evangelistic services without remuneration other than the payment of expenses. In the state of Washington a large plan of this sort is being carried out by the Congregationalists in thirty-five centers all over the state.

The pastors of the state, especially those of the larger cities, are volunteering to give one whole week of their time to visiting thirty-five centrally located churches in groups of three called "teams." One of these men will preach each night and the other two will aid him in every way possible under the general direction of the local pastor. All the local church is obligated to do is to arrange for the meetings, entertain the team and take offerings to pay the mere expense of travel.

The following information was sent to the pastors of the thirty-five central churches and gives a general idea of the details of the plan:

"The first important thing is to win your own local church to this splendid plan and then send out invitations to sister churches nearby to participate in the meeting. When this has been done advertise the meetings far and wide by posters and through the newspapers. You can make the posters yourself, or perhaps some boy or girl in school would be glad to do it for the church.

"As soon as you know who will make up the team that is to visit you, you get all the facts in the local papers. By beginning now it will not be difficult to reach everybody by the date of the meetings, March 15-20.

"One effective way is to use the 'door-knob hanger.' It is simply a very large manilla tag about four inches wide and fifteen inches long with a string in the end to hang over a door-knob. On one side may be printed 'I am the Door-Knob Hanger inviting you to come out to the special meetings at the Congregational Church, March 15-20, 1915.' (Be sure to print the name of your town on the hanger.)

"On the other side you can say 'Win-One-Week' is being observed all over the state by Congregationalists and a team of ministers will be with us. Rev. _____, of _____, will be our preacher. You are invited. Come out and bring your friends.

"These hangers are to be placed on every door-knob in town by a committee of boys late in the evening the night before the meetings begin. This is a great advertising stroke and it always works. In the morning every family in town opens its doors to find this hearty welcome to the meetings.

"We enclose a card calculated to enlist the church people in co-operation with you in this special effort. Those who sign up ought to meet occasionally for prayer and for the purpose of deciding on persons they may wish to win during the meetings. Wherever this is used it works well and it is a great deal better than haphazard methods. Those who can see their way to do so will find cottage prayer meetings very helpful.

"It will be of very great help if you will prepare a list of people, including boys and girls in the Sunday School and young people's societies who may possibly be won to Christ at this time. The brethren who come to help you will be glad to co-operate with you and with your members in visiting such people during the time they are in your city. You see this is a real honest attempt to bring people into the Kingdom. It should prove wonderfully stimulating to have these brethren with you for the five days' solid effort.

A few weeks before the campaign begins group of teams and team leaders meet in different parts of the state for a setting-up-conference and out of one of these gatherings the following partial "Eleventh Hour Pointers" were sent to the team and team leaders:

Emphasize.

(a) The Purpose—A brotherly personal effort—threefold—

To win Young and Old to Christ.

To win Christians to Church Membership.

To win Church Members to consecrated living and Christian Service.

(b) To this end suggest and promote for that week in each center of evangelistic effort—

1. A thorough visitation of parish with invitation to meetings.

2. A Win-One Workers' Band.

3. Preparatory services of prayer in family and neighborhood groups as well as church.

4. A prayer list of persons to be reached.

5. The organization of a Pastor's Club for church membership.

6. A chorus with music carefully studied.

7. Ushers for welcome and personal work.

8. Outline of aims and methods of educational evangelism, which is suggested as the main topic for afternoon meetings during "Win-One-Week."

9. Do not forget to advertise the meetings.

We confidently believe that such a program could be carried out in any state or county by any denomination. In fact this plan which was partially inaugurated last year has already been undertaken in other states. It solves the problem of professional evangelism and aside from the splendid results that accrue from the kingdom serves as one of the best training schools in evangelism that any pastor could attend. Last year the men said they got more out of it for themselves then they gave out to others.

CARRYING THE GOSPEL TO THE CROWD.

The following vivid newspaper account of St. Mark's Good Friday parade brings a thrill to any earnest minister of Christ and we hope that in many cities the plan will be repeated:

"Is it nothing to you, all ye that pass by?"

The idlers on the benches stirred and dragged themselves up, their heavy-booted feet crunching the orange peel and the shells and the striped paper bags. Something was happening in Pioneer Place.

The Totem pole loomed up stiff and solitary; the fading light, a dull gray slipping far back into the shadows over the Sound, gave the big buildings a dark and deserted appearance; but there was still enough to start a glint on a golden cross. And the idler blinked at the strange phenomena of the sign of the cross, there within ten feet of where Chief Seattle gazes with mystical eyes into a great beyond.

The square changed in an instant. Few had noticed that mingling with the flannel-shirted, heavy-eyed inhabitants of the square, whose daily music is the piping of the popcorn stand, interspersed with the vigorous visits of the Salvation Army, were women, plainly but neatly clad, holding prayer books, and women with prayer books are only to be seen in Pioneer Place on Sunday noon, waiting for cars. And automobiles drew up quietly at the curbstone and nobody got out of them.

"Is it nothing to you?"

* * *

A handsome, strong-featured priest is pointing to the cross and then to the sky. This is Rev. Ernest Vincent Shayler, rector of St. Mark's Church. A surprised crucifer clutches the cross with both hands, proud of and trembling with his office. Fifty men lift their voice and sing "There Is a Green Hill Far Away."

Many a green hill, many a church, many a home. But always far away. And the idlers bring their cigarette stubs and their pipes and mingle with the well-dressed throng.

Just so at Calvary on the first Good Friday that crowd gathered, for what it knew not, and gazed with dull understanding at the cross, while the faithful wept.

* * *

"Men crucify Christ for the sake of gold."

A curly haired, thin-faced seafarer laughs and a logger spits derisively right there where he stands.

"For gold."

They laugh again, and the logger nudges a little wondering Italian, black-browed and sal-low-faced, who, understanding nothing of what is said, but watches, watches, watches the falling light play upon the little golden cross. There are many churches in Italy.

"Men crucify God with their thoughts. Men know when they sin. The blessed Saviour died for you, my brothers, for you, my sisters, for every man, woman and child."

It was not a new story. The logger seemed to have heard it before, and he chewed thoughtfully on his pipe stem; and the sea-faring man leaned a little away from him and toward the speaker. Back in Cornwall and Devon and across the fields in Norway there are Sunday Schools.

The population of Washington street and neighborhood makes no pretence at aristocracy. It takes such evening pleasures as it possesses in the eyes of all men, upon the sidewalk, in glittering saloons, where the glasses of beer are long and only cost five cents and a man plays the piano and no one cares how you are dressed.

But the lights are going full, and along the street between the oyster palaces and the glittering eating and drinking houses, comes the cross, catching the light from cafe and store, and throwing it back again to the stars. A tow-headed Swede, in a one-time plaid mackinaw, ceases his argument with the pianist, and moves speculatively to the sidewalk, where the fifty men of the Brotherhood of St. Mark's are singing something that sounds familiar. The pianist runs his fingers idly over the keys, and the long line at the bar pauses a minute in its bedlam of low growling conversation.

"Is it nothing to you?"

* * *

And the strange procession moves along, the stalwart priest in the front, and the brotherhood following behind the cross, through the streets where lights are bright and the population weary.

Up to the church doors, where the organ is pealing forth "There Is a Green Hill," inside where the congregation waits, and the Easter lilies are hidden, ready for the glorious festival tomorrow of the risen Lord. And the song of the Brotherhood mingles with the music of the organ and the voices of the choir at the foot of the cross. And the church door stays open.

"Is it nothing to you, all ye that pass by?"

A BUZZER IN THE LOBBY.

Word comes from St. Louis that Dr. S. H. Woodrow has been obliged to put a buzzer in the lobby of Pilgrim Church to warn the pre-worship conversations to cease. In many churches the sigh is for some power the giftie us to put a stop to the gossip after the night sermon.

ONE WAY TO RAISE MISSIONARY MONEY.

On Easter evening last year a debate was held by four young men of the Young People's Society, at Newcasttle, Nebraska, in place of the preaching service. The question debated was, Resolved, That foreign missions are more worthy of our support than home missions.

Practically the entire Protestant population of the community packed the auditorium. Just the right spirit was given the meeting by the men who read the scripture and led in prayer, and for an hour and a half the audience gave almost breathless attention to rival debaters.

Three judges from neighboring towns decided the debate two votes to one in favor of home missions. The offering for home missions was then received and it amounted to nearly fifty dollars.

THE STEREOPTICON IN THE SUNDAY SCHOOL.

There are many questions of Sabbath observance which are properly to be decided upon the basis of what is expedient rather than of what is right or wrong. Such a question as the

following from an earnest reader in Pennsylvania is an interesting illustration of this:

"It would be a satisfaction to me to have your opinion on the subject of using a stereopticon at a Sunday School service.

"It seems to me good for week-day occasions of instructing or entertaining the pupils, but I think it unwise, if not indeed wrong, to make use of it on the Sabbath. There is such a tendency now to laxity in Sabbath-keeping that I question if it is wise to do anything which tends to make the Sabbath seem like a week-day.

"Yet I understand there are many good people who think the stereopticon may rightly be used on the Sabbath."

The stereopticon is a vivid picture-appeal to the eye. And teaching through the eye has come to have a recognized and useful place in the Sunday School. Maps, diagrams and pictures of any legitimate sort have their place here, when not used merely as diversions or for entertainment, but as part of the religious teaching of the day.

The stereopticon is often used to throw the words of a hymn on a screen from which the school can, as a rule, sing better than from hymn books. And when pictures of Bible scenes or characters are used, illustrating the lesson of the day, or illustrating a talk directly connected with spiritual truth, the stereopticon would not seem to be an objectionable feature of a Sunday School service.

Yet even here the principle of expediency is to be recognized; and if it should be found that the use of the Sabbath stereopticon was misunderstood in a certain community, or tended to an increase of laxity in Sabbath observance, it would, of course, be wise to refrain from it. —S. S. Times.

THE STEREOPTICON EVANGELIST.

A very practical work is being done in New England by Rev. H. E. Buffum, D. D., who is working as a pastor's helper in evangelist work. Dr. Buffum is a strong, effective preacher, but to reach the people uses the stereopticon much of the time, and the result is often success where old methods have failed.

The stereopticon attracts the people, often more than trebling the congregation, it educates along practical lines, reaches the heart through the eye quicker than through the ear, thus it follows modern methods of teaching.

Dr. Buffum has about twenty themes of his own arrangement, which are well illustrated with from twenty to thirty slides, many of which were made especially for him to fit the themes. Too many slides may catch the eye, but do not sufficiently impress the hearer. The pictures are vivid illustrations and a good description of the picture is worth more than a thousand pictures.

Here are some of the themes which Dr. Buffum has used effectively: "The Pearl of Great Price," "The Voyage of Life," "Christ Meeting the World's Need," "Crown of Life," "The Great Supper," "The Good Shepherd," "The Lamb of God," "Rest for Weary Souls," "Christ, Our Refuge."

Dr. Buffum says the attempt has been to get slides to illustrate his sermon, and not a sermon to go with the slides.

The lights are turned down only during the sermon, and other parts of the service are as attractive as if no lantern was used. Dr. Buffum makes much of the song service and he is generally assisted by a gospel soloist.

In this way, last year, many were won to the Lord, often those who had not been regular church attendants—hundreds united with churches, and the Christians strengthened for better service. Of course, the greater work is done where the way has been prepared by prayer and consecration, but in these days we must "by all means save some." Dr. Buffum's address (permanent) is Northfield, Mass.

A BUSINESS STATEMENT.

The following financial letter has a number of desirable features, as for example the statement "This is not a Dun," and the paragraph announcing the monthly business meeting:

Monthly Statement

(THIS IS NOT A DUN)

Seattle, 191

DR

The Treasurer of THE FAUNTLEROY CHURCH has been instructed by the Board of Trustees to issue a Monthly Statement to each subscriber and I find your subscription, at this date,

PAID IN ADVANCE, to the amount of \$

PAID IN FULL, to date.

IN ARREARS, to the amount of\$

A Business Meeting of the Church is held the first Wednesday evening of each month, when the Treasurer makes a report of the financial condition of the Church. You are invited to attend.

Respectfully,

Harry B. Fay,
TREASURER.

USE GOOD TRACTS.

We wish to call attention to the following cheap but very valuable pamphlets for distribution by the pastor or Sunday School teacher. A little book or tract very often will do more for a person than ten sermons or even a personal talk and especially when all these methods are used the tract is a mighty little thing!

"Call to the Ministry to Young Men," by R. W. Hogue, 5 cents, 40 cents per dozen.

"Abiding Value of the Old Testament," by George I. Robinson, 35 cents.

"Bible Study, the Gateway Into Life's Values," by H. C. King, 10 cents, 80 cents per dozen.

"A Fight for Character," by H. C. King, 10 cents.

These may be purchased of the Y. M. C. A. Press, 124 East 28th street, New York City.

President King has written two other pamphlets of very great value for the personal Christian life. They are "How to Make the Bible Real," and "Hints on Prayer." These may be had of the author at Oberlin, Ohio, at \$1.00 per 100 copies.

While we are writing about tracts let us call your attention to one of our own tracts, "How to Teach Personal Purity to a Sunday School Class." It formerly sold at 10 cents per copy but we want to dispose of them and will do so for a two cent stamp. Address Rev. E. A. King, 620 Malden avenue, Seattle, Washington.

HOW TO GREET PEOPLE AT THE CLOSE OF SERVICE.

A pastor who has tried the plan says:

For some years past I have followed a successful plan of closing the service and greeting all the people. The chorus choir in singing the last verse of the closing hymn march slowly down from the choir loft through the aisle to the main exit of the church. They passed (in the case of one church) into the parlor or annex adjoining the auditorium.

The pastor joined the choir as it slowly marched down the aisle, and as the choir in the annex sang the final Amen, the pastor remained at the door or exit and was ready to greet all who went from the church through that door.

Sometimes the Amen was the word of dismissal, and sometimes the pastor from the rear of the church pronounced the benediction. The robed choir itself lent a dignity to the close of the service which was impressive.

In another church the choir remained standing in the rear of the church after leaving the choir loft and passing through the aisle. The pastor following in each case was in position to meet all who passed out, and the service itself was ornamented by the plan as described.

HOW ONE CHURCH GREETES STRANGERS.

In a recent letter from an active church worker in the East we find the following excellent plan. She says:

"Another thing we have tried for two winters and find that it works well is a plan to get acquainted with the new people who are constantly coming into our church. After church every Sunday night the strangers are asked to meet in the large vestry and have a social hour. We serve tea and fancy crackers and just talk and get acquainted, and the minister says the plan has worked beautifully."

A CHURCH LOAN FUND.

One church we have recently heard from has been conducting a loan fund this past year. A woman in the church gave \$500 to be loaned to those who very sadly needed help, but who did not feel they could accept charity. This was conducted in connection with a club for the aid of the unemployed in the place.

A NEW INSTALLATION FORM.

At the installation of Rev. Jason Noble Pierce at Second Church, Dorchester, Mass., recently, the evening services included a rather novel element in the form of a covenant between pastor and people. It read as follows:

Minister: Do you, the members of this church and parish, covenant to give your pastor earnest co-operation and zealous support in his efforts to advance Christ's kingdom in your midst; and do you desire God's richest blessing to rest upon this union of pastor and people?

Response by the People: We do.

Minister: Do you, the pastor of this church, covenant to give loyal and loving service to this people, unsparingly doing the Master's will; and do you desire God's richest blessing to rest upon this union of pastor and people?

Response by the Pastor: I do.

The oral assumption on the part of both parties to this covenant of their respective obligations made a deep impression upon the large congregation present. We commend the covenant as well worth being used in installation services generally.—Exchange.

HAVE A "FORWARD STEP" MEETING.

At Taunton, Mass., the pastor planned to evangelize the Sunday School, and through the co-operation of the teachers and officers secured the attendance of the school at the morning services. He preached on such themes as, "What It Means to be a Christian," "Some Things That Belong to the Christian Life," "What It Means to Join the Church," etc.

At the Sunday School hour he was given ten minutes each day. His theme was, "The Quest of Life," emphasizing the elements of a large, free life, to be found in work, in play, in companionships, in worship, in Jesus Christ. The entire session of April 5th was made a "Forward Step Meeting." Several of the teachers told what uniting with the church had meant to them. Then the pupils were given a card printed as follows:

A Forward Step Meeting.

1. I believe Jesus Christ when he said, "I am the Way, the Truth and Life." I accept him as my Teacher. I wish to enroll myself as his follower.

Name

2. I desire to unite with the church, that I may grow in the family, the school and the army of the Lord Jesus Christ.

Name

3. Having already accepted Jesus and having witnessed to my faith by uniting with his church, I now renew my covenant with him and pledge myself to fresh activity in the advancement of his kingdom.

Name

As a result of these efforts 30 persons joined the church, half of them being adults.

HOW TO HAVE ARTISTIC PRINTING.

There is nothing connected with church work quite so important in matter of appearance as the quality and tone of its printed matter. It is almost as important as the minister's linen. It should be modest and yet just exactly right.

After several years apprenticeship in Y. M. C. A. work where printing has become an art

as well as a necessary adjunct to all its activities, we experimented with church printing. The greatest difficulty has always been the cost and the usual lack of funds.

It seemed quite impossible to use illustrations, especially of the great masterpieces. What has been our joy to find a firm of printers in New York that supplies these pictures to pastors at reasonable rates.

Goodenough & Woglom Co., 122 Nassau St., New York, now provide half-tone cuts of seventy paintings of the great masters suitable for use on special occasions, such as Children's Day, Thanksgiving, Easter, Christmas and for evangelistic services.

They cost only 50 cents each. Send directly for their catalogue and try this kind of art work on your printing. You will like it and the people will value it most of all.

PRAYER MEETING.

Topic: Paul's Faithful Sayings, 1 Tim. 1:15.

Cite the following passages to show the danger to which Timothy evidently was exposed to forget the simplicity of the gospel and indulge in vain speculations: 1 Tim. 1:4; 4:17; 6:20; 2 Tim. 2:14-16; 1:13; 3:14. Emphasize the simplicity of the apostolic gospel as set forth in 1 Cor. 15:1-8. Then let others deal with the "faithful sayings" which clearly are an antidote to the speculative tendency. Thus:

1. 1 Tim. 4:6-8. The practice of goodness.

2. 2 Tim. 2:11-14. Strength to endure.

3. Titus 3:8-11. The profitable life.

Call for personal testimony, writing on the blackboard such questions as:

How has the practice of goodness helped you?

What thoughts have made you strong in trying times?

How has godliness profited you? and so on.

ENCOURAGING THE YOUNG.

The writer was materially encouraged and greatly helped when he was a young man by being invited by his pastor to give a five or ten minute talk on some theme at the Sunday evening service.

We have recently heard of a plan which is indeed a most happy scheme to strengthen the bond between the young people and the church. For several Sundays this pastor has invited one and another of the young men of the Christian Endeavor Society to give a five-minute talk just before the morning sermon on the work of the society, giving at the same time the announcements for the day and the invitation to young people in the congregation to attend the Endeavor meetings.

This publicity campaign has resulted not only in strengthening the young people's work, but in refreshing the older members of the congregation by the touch of unconventionality given to the service.

SERMON TOPICS.

Rev. B. L. Bomberger, Allentown, Pa.

A Popular Leader Entrapped.

A Political Schemer Buried in the Woods.

A Public Representative Who Didn't Care.

A Man Whose Love was Misdirected.

(For Bible texts write the author.)

THE TIME LEGION AND CONSTITUENCY ROLL.

Rev. A. W. Leonard, D. D., pastor of the First Methodist Church, Seattle, has been holding some very successful revival services. In order to get the hearty co-operation of his people and to know all the facts he issued two cards which were widely distributed in his large parish.

The first card was a sort of certificate and contained the following pledge: "The Time Legion of the Methodist Episcopal Church. In the service of Jesus Christ, my Saviour, and under the direction of my minister, I, _____ agree to give, **in time**, at least two hours each month to definite personal effort in persuading others to begin the Christian life." This pledge is for continuous service throughout the year.

The "Constituency Roll" is as follows, and might as well be used by church throughout the year, but especially at times of special revival:

Constituency Roll.

1. Unconverted husband of wife who is member.
.....
Address
2. Unconverted wife of husband who is member.
.....
Address
3. Unconverted children of members:
.....
.....
.....
Address
4. Unconverted parents of children in Sunday School:
.....
.....
.....
Address
5. All unattached persons or families who are contributors, occasional attendants, or who are known to be unidentified with another church in the community:
.....
.....
.....
.....

MONEY RAISING ENTERTAINMENTS.

The Bingham-Radeliffe Co., of Millville, N. J., put out a fine line of church entertainments as well as numerous kinds of cantatas for special church days. In a letter to the editor, Mr. Bingham says:

"If you could read some of the letters that come to our desk that are brim full of enthusiasm over the entertainments that they have recently given and of their financial additions to their treasuries we feel sure that you will agree that we are filling a long-felt want in this line. No other publisher that we know of aimed to furnish plays or entertainments strictly adapted for church production till we started and we have been very careful in all our issues to have nothing in them that would offend the most critical."

From all the testimonials we have seen this claim is fully sustained, and in every case these entertainments draw the people and make a lot of money. The following argument for the use of church entertainments is sound at heart and

deserving of consideration. Thousands of churches all over the country are harnessing the enthusiasm of their young people this way, which properly guided leads to splendid results:

"It makes no difference whether YOUR church is large or small—in city, town or country—you can make it a bigger—better—stronger church by getting more young people in your congregation.

"For young people have enthusiasm—the force that gets things done! and if you can direct that enthusiasm into the channels of Christianity—if you will but harness it up to work for the church, then there is no limit to the things you may accomplish.

"The one way to get people interested in your church is by an appeal to their social nature. This doesn't mean that you must make your church a club room or an amusement place. It means simply that if you will recognize the natural craving of the human heart for recreation, companionship, sociability, you may attract people to your church who were never attracted before.

"While you have all this enthusiasm harnessed up, why not let it make some money for the church, too. Inside you will find some good things that will show you how. They have made money for other churches, and they will do it for yours."

SERMONS ON "THE PREACHER."

Rev. P. M. Simms, of Vinton, Iowa, once preached a very interesting series of sermons on the following themes:

- The Preacher's Call.
- The Preacher's Authority.
- The Preacher's Work.
- Popular Contempt for Preachers.
- Decline of Candidates.
- Preachers' Salaries.

We suggest the reading of "The Call of the Ministry to Young Men," by R. W. Hogue (Y. M. C. A. Press, N. Y., 5 cents); "The New Opportunities of the Ministry," by Frederick Lynch (Revell, 75 cents); "The Pastor Preacher," by Bishop Quayle (Jennings & Graham, Cincinnati, O., \$1.50), and "The Romance of Preaching," by Silvester Horne (Revell, \$1.25).

HAVE A REVIVAL OF YOUR OWN.

We are all inclined to do easy things and the easiest of all easy things is to depend upon a professional evangelist and his helpers to conduct a revival of religion for us. There is many a local minister fully capable of the leadership of a revival if he only thinks so and is encouraged.

Let us suggest that you send to F. M. Barton, Caxton Building, Cleveland, Ohio, for a copy of "Won by One," by Rev. M. T. Lamb (15 cents), and read it through until it grips your heart. Then read "The Passion for Souls," by Dr. Jowett (Revell Co.) until you can see nothing else, feel nothing else, do nothing else but start in to win people to the kingdom.

Now you will need some further help, and after examining that unique book called "The Pastor His Own Evangelist," published by Mr. Barton, we feel that no better help has ever been prepared for the average pastor of the average church. It doesn't destroy or stultify

originality, but stimulates and suggests. It is calculated to arouse our sluggishness and indifference and put into our hands real plans and suggestions.

PLAN FOR A DAILY VACATION BIBLE SCHOOL.

The following announcement of the National Daily Vacation Bible School Committee ought to be read and heeded by thousands of our pastors. It is one of the greatest opportunities in the whole church year. After you have read this notice please send to the National Headquarters, 90 Bible House, New York City, for information as to how to bring idle children, idle churches and idle students together:

For over two months in summer, school supervision is withdrawn from 18,000,000 children. For many of these the vacation is a happy time, but for more it is a time of demoralization and danger. Wage earners, busy all day, cannot give their children needed care. This is especially true in fifty of the largest cities in the country.

In these, after existing agencies for child welfare have done their best, there are still upward of 1,500,000 boys and girls who spend sixty-two vacation days on the street, exposed to physical and moral danger, untouched by any organized philanthropy. Church buildings accessible to these children should be equipped as daily welfare centers.

Further, religious training is not allowed in our public schools, consequently the duty of providing for it rests on the church. In what measure is it fulfilling this duty? Out of the population between three and eighteen years of age, at least 10,000,000 are not enrolled in any Sunday School. If the country could not remain half slave and half free, can it safely remain with one-half of the child population ignorant of the teachings of the Bible? The summer vacation is the greatest opportunity of the year for churches to supply this need in Daily Vacation Bible Schools.

(a) To promote the social welfare of children irrespective of race or creed by giving them competent leaders and teachers, suitable and happy occupations, systematic oversight of games, good songs, and, above all, to combine with this program religious training and practical Bible teaching, the supreme need of childhood. Eighteen million school children have a summer vacation lasting for two months or more, in which they welcome such leaders and such a program.

Daily Vacation Bible Schools enrolled 5,083 children in 1907, 64,535 children in 1914.

(b) To promote the community use of church buildings in cities and rural districts for child welfare on broad, non-sectarian lines, especially when public schools are closed in summer. Therefore, the Daily Vacation Bible School Association supplements, without duplication, the work of the National Playground Association. One hundred thousand church buildings represent a vast investment of wealth, and to fail to use them for community welfare is a serious form of economic waste.

Daily Vacation Bible Schools opened 19 churches in 1907, and 295 churches in 1914.

(c) To employ in this field of service alert college men and women inspired with the spirit

of social service and fitted to be efficient leaders of children in worship, work and play. It is an educational and economic waste to spend millions in educating young men and women, and nothing in utilizing their vacation months for social service. There are over 400,000 students in our colleges and professional schools.

Daily Vacation Bible Schools employed 70 students and volunteers in 1907, 1,840 students and volunteers in 1914.

The Daily Vacation Bible School movement was inaugurated in New York in 1901 by the present National Director of the Association, whose attention was drawn to the need of bringing together idle children, idle churches and idle students for community welfare on the East Side. As an experiment five church buildings of one communion were opened for Daily Vacation Bible Schools in which manual work, organized play and Bible study went hand in hand. These schools were so successful from the start that they were repeated and multiplied in following years, and in 1905-06 were introduced into churches of seven communions in which they are still conducted.

In 1907 the call from other cities for the introduction of these schools made it apparent that the time had come for the creation of a national organization that should have for its sole mission the deepening and extension of the movement. Hence the National Vacation Bible School Committee came into existence, having for its first presiding officers Mr. John Seely Ward, 1907-8; the Rev. Leighton Parks, D. D., 1909-10; Mr. Robert E. Speer, 1911-14, and Mr. Russell Colgate in 1915. In 1911 it was incorporated under the laws of the State of New York, as the Daily Vacation Bible School Association. The Rev. Robert Boyle has served as National Director since 1907.

PRINT THIS IN YOUR CHURCH CALENDAR.

A great mail order store in Chicago has this year cut off absolutely one of the most profitable branches of its trade—that in patent medicines, because such medicines contain alcohol and other habit-forming drugs.

A noted druggist in Boston, who has a chain of stores in twenty-two cities, announces this year that his stores will henceforth refuse to sell liquors, even for medicinal purposes. He ceased to sell habit-forming drugs some time ago. There is such a thing as conscience in business, and it is often coupled with striking success.

THE VALUE OF RECORDS.

A young lady, an orphan, is about to graduate from college in May of this year, and expected to receive her estate upon attaining her majority in March just past. She needed the money to pay college bills. But relatives whom she had never seen, in the hope of securing some benefit from the estate, appear in court and swear that she was born in December, 1893, and therefore lacks several months of her majority.

The girl found no way of proving the date of her birth to the court. Finally she writes to Pilgrim Church, Cleveland, where her parents had worshipped in her infancy to inquire if we had any record of her baptism. Thanks to a careful clerk and the model Pilgrim Record book, the entry was found of her baptism on

Sunday, June 11, 1893. The inference is that she was born before her baptism and the court has accepted the certificate made by the officers of the church.

Three lessons grew out of this incident: First, infant baptism has its practical value. Second, a careful record in the church has incalculable worth. Third, every Congregational church should secure and faithfully use the Pilgrim Record Book. There is no extempore record that can be compared to it.—D. F. Bradley.

BOOK LIST.

One or more books of interest to pastors will be reviewed each month. Only those requested by the editor will be considered.

"A History of Egypt," by James Henry Breasted, Ph. D., published by Charles Scribners' Sons, N. Y., 8 vo., blue cloth, ornamented in gold, pp 633, 200 illustrations, \$5.00.

Here is a superb volume that opens the door in picture and story to the ancient civilization of Egypt. Moses was versed in the wisdom and learning of the Egyptians, and for this reason, and because Israel spent three or four hundred years there, the knowledge of this people is essential to an understanding of the Old Testament. This book should be in every pastor's library, or should at least be owned by the church library. There are 28 chapters and 13 maps.

"The Romance of Preaching," by C. Silvester Horne, published by Fleming H. Revell Co., N. Y.; dark blue cloth, pp. 302, \$1.25. There is an introduction by Dr. Chas. R. Brown and a biographical sketch by Dr. H. A. Bridgman.

These are the famous Yale Lectures on Preaching, delivered shortly before Mr. Horne's sudden death. Dr. Brown says that "few lectures have ever so gripped the divinity students as did Silvester Horne when he spoke on 'The Romance of Preaching.'" There are eight splendid lectures of vital value to ministers of the gospel. "The Royalty of the Pulpit" is one of the lectures, and is full of power and inspiration.

A certain Boston author whose handwriting is well-nigh illegible, was invited to address a club organization. In due time the author's response came. It was in his own hand and covered three pages. In vain the secretary of the organization pored over the manuscript. In turn the president, the board of directors, and various members of the club tried their hands at deciphering it, but all to no avail. The question was, "Has he accepted or has he declined?"

Finally, the secretary, taking matters in his own hands, sent the following note to the writer:

"My dear Henry: Your letter received. No one has been able to determine whether you have accepted or declined our invitation. If you can arrange to be present on the date mentioned, will you be so good as to make a cross on the bottom of this letter? Should it unfortunately be that you cannot come to us, will you kindly draw a circle?"—Harper's Magazine.



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MEN—BOYS—GIRLS

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The Harrison Co., Inc., Union City Ind.

A PRACTICAL JOKER.

The Rev. Hosea Brown, an eccentric Methodist minister, stopped one night at one of the hotels in Ann Arbor, and inquired if he could have a room and bed to himself. The clerk told him he could, unless they should be so full as to render it necessary to put another in with him.

At an early hour the reverend gentleman went to his room, locked the door, and soon retired to his bed, and sank into a comfortable sleep.

Along toward midnight he was aroused from his slumbers by a loud knocking at his door.

"Haloo! you there," he exclaimed, "who do you want now?"—particular stress on the last word.

"You must take another lodger, sir, with you," said the voice of the landlord.

"What! another yet?"

"Why, yes—there is one in here, isn't there?"

"One! why here is Mr. Brown, a Methodist preacher, myself, already, and I should think that enough for one bed, even in Michigan."

The landlord seem to think so, too, and left the trio to their repose.

POSSIBLY TAINTED.

These are evil days for the rich men, said George Ade at a luncheon at the Chicago Athletic Club. "I'd rather be a pickpocket than an interlocking director.

"They say that a cannibal king recently sent post-haste for his doctor.

"'Good gracious, man,' the doctor said, 'you're in a dreadful state; what have you been eating?'"

"'Nothing,' groaned the sick man, 'except a slice of that multimillionaire whose yacht was wrecked on Cocoanut Reef.'

"'Merciful powers,' the doctor cried. 'And I told you under no circumstances to eat anything rich. George, get the saws and axes. We must operate at once.'

HE HAD THE PASSWORD.

An English minister who guarded his morning study hour very carefully, told the new maid that under no circumstances were callers to be admitted—except, of course, he added, in case of life and death. Half an hour later the maid knocked at his door. "A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied, "but he says it is a question of life and death."

So he went downstairs and found an insurance agent.

Many business men actually believe that spelling ought to be an accomplishment of the average college graduate. A young bachelor of arts was recently put to work running a small printing press in the back room of a banker's office. He was to set up and print a number of circulars to be sent out to customers of the house.

When the work was finished, it was found to differ decidedly from the standards of spelling set by the late Messrs. Webster and Worcester. The young man was summoned to an audience with his chief. The interview was not pleasant, and the young man showed as much by his face when he rejoined the rest of the office force.

"What's the matter, John?" some one asked him.

"Matter enough," replied John. "The boss expects an educated man to spell just like a blooming stenographer."

* * *

Church notice in a Kentucky paper:

"First: Afternoon services at three o'clock, especially for old people; subject, 'Mountains On the Road to Hell.' Solo: 'I Want to Go there,' by Mrs. _____."

—The Living Church.

* * *

A tiny little girl had spoken a piece at a public gathering with such acceptance that the audience applauded vigorously and clamored for an encore. No encore had been provided, but the little girl was brought on the platform, much puzzled because she was asked to speak again. She again brought down the house when she remarked, "How can I 'peak a 'peak when I ain't got no 'peak to 'peak?'"

"THE QUESTION."

Were the whole world good as you—not an atom better—

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbors to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—

Would this world be better?

If the whole world followed you—followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust,
Banished from beneath the crust,
Covering human hearts from view—

Tell me, if it followed you,
Would the world be better?

—The British Weekly.

WANTS HIS CONGREGATION TO DECREASE—ONE PASTOR WHO COULD NOT USE "THE EXPOSITOR."

Editor "The Expositor."

Your circular concerning "The Expositor" and your books at hand. I believe all you say about being able to increase my congregation and membership. But an increase would be the most unfortunate thing that could happen to my congregation. Even some lawyers, those wise gentlemen, think that my congregation is increasing far too rapidly.

No, sir, I do not want to add any more to my church. I have more than reached the limit of my greatest ambitions in that line. If you will give me a workable plan to diminish the membership in my church, I'll take two sets of your books and "The Expositor." I have a large official board, who are very active, and work hard for new members, much harder than many members of official boards who are much more respectable. Among those who are working night and day to build up my membership are some saloonkeepers and white slave dealers, Sabbath wreckers, skeptics and infidels.

No, thank you, I do not need any more help, and if you could induce some of these willing workers to take it as easy as do some of the workers in other churches I would be grateful. You will understand my statements above when I tell you that I am chaplain of the State penitentiary.

If the army of church members and ministers could only be induced to give downright, earnest attention and work to solving the social evils that fill our penitentiaries and deplete our churches it might reduce my congregation.

A sailor preacher gave a stinging rebuke to a certain Senator who admitted that he had done wrong in a particular instance, but said that he had yielded to outside pressure.

"Outside pressure, Mr. Senator! Where were your inside braces?"

Illustrations From Recent Events

Paul Gilbert

When the Eagle Was Caught. (436)

Rom. 6:23; Prov. 19:27; Matt. 31:22.

The scene of the story is laid in the North-east, at the head-waters of the St. John River, right at the lakes, near the dividing line between the United States and Canada. It tells of the capture of a great eagle. This eagle occasionally found his food at the edge of the lake when the fish came into the shallow water. One morning he found in the place where he was accustomed to eat his breakfast a great stone. His suspicion was aroused; he flew around and carefully examined the stone from every side. Finally, he perched on the tall stump of an old tree and scrutinized everything with patient care. The stone never moved, and not a hint of danger could he discover. While thus examining everything, he noticed more fish there than he had ever seen before, and he grew very hungry; so down he went, picked up a fish, hopped on the stone and made a good breakfast. Then he did his duty by his brood, and carried some to his aerie. He did this for several days, and life was rich and easy, as never before. Finally, one day, when he came, he found a stick laid across the stone, in a slanting position, with something hanging loosely to the upper end. Again his suspicions were aroused, and another examination in the same careful manner followed. But he finally ate his breakfast on the stone, with the stick hanging over his head. This he did the next day, and the next, until, at last, he would come down with absolute carelessness, hop on the stone and enjoy his meal. But, one day, as he was in the full enjoyment of his morning meal, the Indian, hidden in the reeds, pulled two strings, dropping the stick and unloosing the meshes of the net around the eagle, and no sooner was he caught in that net, than a horse blanket was thrown over him, and he was thrust into a bag, carried to Edmunston, and sold to a Yankee for fifty dollars. Young man, let me ask you, when was the eagle caught? O, you say, he was caught the minute the Indian pulled the strings and the meshes of the net entangled him. Not a bit of it—he was caught the first day he ate his breakfast on that stone. That is when he was caught. And we are caught, not only in the sin of our father, but we were caught in very truth and sold to Satan for nothing but the wages of sin, which is death, on the first occasion we yielded to the lust of sin.—Chas. G. D. Roberts. Retold by Robert Watson, D. D.

Practicing What He Preached. (436a)

Matt. 5:44; Luke 23:34; Acts 7:60.

Edward F. McKenzie, an engineer man who last year won a prize for an article on "Keeping a Good Lookout on a Locomotive," showed last month that he practices what he preaches. A signal went to the danger position when McKenzie's train was only an engine-length from it. He succeeded in stopping his train before it ran into two freight cars which had been derailed from another track and thrown in front of his engine, thus preventing a serious accident.—The Outlook.

Opposing Evil. (437)

Gal. 2:11; Acts 13:10-11; Jno. 2:15.

There are dangers, but there is truth, in the counsel given by a Kansas lawyer to a graduating class in Columbus, Ohio, several years ago. "When a man has proved himself a thorough-paced scoundrel, treat him like one, affront him, oppose him, risk something, risk all, to break down his influence, to terminate his career; do this, and you will feel a happiness inside you that is royal—and you will be one among a thousand."—Robert E. Speer.

Persistence of the Good. (438)

Rom. 2:4; Rom. 9:22; 2 Pet. 3:9.

We hear frequently, and truly, of the persistence of evil and its almost omnipresent power, but do not forget that it is just as true that good is even more persistent, that "where sin aboundeth, grace doth much more abound." Illustrating this a speaker said recently: "Have you ever noticed how hard it is to 'kill off' some of the commonest plants and trees? Take, for example, the willows that grow so profusely along the banks of our creeks and rivers. You may chop one of them down and it will immediately repair the damage by sending forth a multitude of shoots and grow into a strong tree with its original shape alone modified. Many of the smaller branches that fall to the ground will also begin the fight to perpetuate its species, and as it were, to 'avenge the insult' by developing roots that will seek out the faintest excuse for soil and growing into a robust representative of the parent willow." God has fairly blockaded the road to ruin with things that help and inspire. The Christian fights with the universe on his side.

Fighting the Rescuers. (439)

Prov. 1:25; Matt. 24:48; Luke 19:14.

A newspaper account of the recent naval battle between Germany and England in which the Blucher was sunk states:

"The Liberty was told off to rescue the crew of the Blucher and it lowered one of its boats for the purpose, but almost as soon as it did so a German monoplane appeared and began dropping bombs both on the Liberty and the cutter which was scouring the water for drowning men.

"A second aeroplane then arrived and adopted the same tactics and it became clear to the officers of the Liberty they could not continue the cutter's errand of mercy any longer and the latter was consequently ordered back and hoisted aboard, having rescued only one man.

"The sinking of the Blucher was a ghastly sight," said the bluejacket. "The water was studded with bodies and spars. Many of the bodies were mutilated beyond recognition."

We do not know just how true the account may be but have you not witnessed some such scene as that during the revival meetings of the past winter—men frantically criticising and opposing the effects of those who were seeking to unselfishly rescue them and their loved ones

from mortal peril? Truly, peace has its insane as well as war!

The Power of Commendation. (440)

Rom. 1:8; Matt. 26:13; John 8:11.

Some one recently inquired of Captain Evers, of the Bostons, how he accounted for the success of Manager Stallings in making champion ball-players out of a scrub team. His reply was: "Stallings handles men very skillfully. No matter how bad a man looks, he generally has a good word for him. 'I believe something could be done with him if he were handled right,' I have heard Stallings say frequently about a man."

Isn't it a fact that we commend too little the folk who look unpromising but are willing to try? The successful leader is the one who has learned the art of imparting his own vision and enthusiasm to his men.

The Valley of Fear. (441)

Prov. 29:25; Heb. 2:15; Matt. 10:26-28.

Long years ago the Wise King declared that "the fear of man bringeth a snare." Fear stalks abroad in many lands and holds in bondage its myriads. A newspaper item reads:

"Charles Siegel fainted when given a preliminary notice of discharge from the postal service in Chicago. He was taken to his home from the Iroquois Hospital. He is 61 years old and has been a government employe for 12 years."

Men fear poverty, disease, monotony and, most of all, what men may do to them tomorrow. But they do not fear sin and its far-reaching consequences.

Seizing the Gospel. (442)

Isa. 33:23; John 1:12; Matt. 11:12.

I was once preaching in a village in New York and there sat before me a lawyer who had been greatly offended with the Gospel. But that day I noticed he sat with fixed eyes and open mouth, leaned forward as if he would seize each word as it came. I was explaining and simplifying the Gospel, and when I came to state just how the Gospel is offered to men, he said to me afterwards: "I snatched at it—I put out my hand, (suiting the action to the thought), and seized it—and it became mine."—Charles G. Finney.

"I Did My Best." (443)

2 Tim. 4:7; Matt. 10:22; John 15:13.

I saw a fine example of the Quixotic heroism of the Belgians when, with a Belgian officer and several soldiers, I escaped from Waldheim in a skiff.

A shell tore off the officer's right arm and part of his shoulder. We bandaged him up with pieces of clothing and put him in the boat. The boat commenced to fill. The officer said, "Tell them I did my best." Then he ordered the soldiers to throw him overboard and they did. With the boat lightened we got across.—Donald Thompson.

Courting Death. (444)

Prov. 7:23; Psa. 23:4; Prov. 14:12.

Some weeks ago there walked into Elgin, Ill., an unsophisticated young man from the South

who was totally ignorant of the existence of such a thing as the deadly "third rail" that supplies power for a line of electric cars that run from there into Chicago. For quite a distance during his journey he walked along side the dangerous rail and finally actually walked upon it. How he escaped instant death was that he happened to jump upon the rail with both feet at the same time, and alighted from it in the same manner—thus unwittingly obeying a law that saved him from electrocution.

What a vivid picture of the moral dangers that beset men, especially in the great centers of population where 75 per cent of the men are found to be infected with loathsome diseases that are in some degree as incurable as leprosy itself. "Till a dart strike through his liver," was the ancient preacher's description of those who fooled with sin.

Poverty Only a Slight Factor. (445)

Jer. 17:9; Heb. 3:13; Rom. 6:13.

Dr. William Healey, who has charge of three great laboratories connected with the juvenile court of Chicago, according to an article by Henry M. Hyde, of the Chicago Tribune, has arrived at some rather startling conclusions in his study of 1,000 cases of young people who have been brought before the juvenile court.

He does not find, for instance, that poverty on the part of the family is a very large factor in causing delinquency of the child.

Most significant of all, in view of the present day tendency of many psychologists to classify a majority of criminals as mental defectives, is the finding of Dr. Healy, made after exhaustive study, that 581 of the 1,000 criminals he studied had fair or better native mental ability, a considerable number in fact having a native mental equipment above the average.

Of the subnormal mentally he found but 247, including eighty-nine morons and only eight imbeciles.

And of the so-called "moral imbecile"—the person congenitally unable to tell right from wrong, but otherwise normal—he has never been able to discover a single case.

Incidentally he adds his testimony to that of other scientists as to the evil effects of alcohol on the social and individual life.

"If we could with one blow do away with the use of alcohol the number of annual convictions would be reduced by one-fifth."

Interested in Shower-Baths Only. (446)

John 6:26; Matt. 8:34.

On the application blanks for membership of most of the Young Men's Christian Associations is printed this question which is designed to reveal the preference of the application so that he may be of use in committee and other forms of service: "In what department are you most interested?" A few days ago a very frank applicant stated that he was simply "interested in the shower-baths." To date he has been quite consistent in living up to his declaration. The work of the association primarily was to make hearts as well as bodies clean.

"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where he is not and take him with you," was the venerable bishop's reply.

Literary Illustrations

Selected by George M. Graham

Dulling Effect of Trifles. (447)

Travelers tell us that the constant rubbing of the sand on Egyptian hieroglyphics removes every trace of color, and even effaces the deepest characters from basalt rocks. So the unceasing attrition of multitudinous trifles will take all the bloom off your religion, and efface the name of the King cut on the tablets of your hearts, if you do not counteract it by constant, earnest effort, Bible reading and prayer.—Dr. A. Maclaren.

Feeling or Faith. (448)

When crossing the Atlantic I noticed that our steamer was furnished with two compasses. One was fixed to the deck where the man at the wheel could see it. The other compass was fastened half way up one of the masts, and often a sailor would be seen climbing up to inspect it. I asked the captain, "Why do you have two compasses?" He said, "This is an iron vessel, and the compass on the deck is often affected by its surroundings. Such is not the case with the compass at the mast-head; that one is above the influence. We steer by the compass above." In the voyage of life we have two compasses. One is the compass of feeling, often sadly influenced by surroundings. The other is the compass of faith, above these influences, and ever pointing true through storm and sunshine to the course marked out on the eternal chart. Let us steer by the compass above!—David Devour.

Real Service Costs. (449)

A lady who was interested in Christian work in London wrote me once and said, "I have a meeting I want you to come and speak to. It is only a small meeting, and it will take nothing out of you." I answered, "I cannot come; and it would be no use if I did come. If it takes nothing out of me it will do nobody any good." It is the service that costs, and a cheap religion isn't worth preaching.—Gipsy Smith.

God Letting us Alone. (450)

I heard a little anecdote the other day which may not be true, but it illustrates our blindness to God's providences. It was said that a farmer was looking at his young, springing crop of oats, which promised well. Someone stepped up to him and said: "That is a fine crop," and the farmer said, "Yes, if God Almighty will only let it alone, it will be a fine crop." And, so the story goes, the crop stopped where it was. God Almighty had let it alone. I say that is a parable to us. The great bulk of the people are proposing that this Empire should be carried on without God, without thought of God; and their idea seems to be that if God will let us alone we shall flourish. If God lets us alone we shall perish.—Robert F. Horton.

Alcohol More Destructive Than War. (451)

In 1847 it was reported to the House of Commons that 15,000 persons had died of hunger in Ireland, and that two millions and a quarter more would perish unless instant relief was

forthcoming. Although generous relief came from every important center in Great Britain and from across the Atlantic, and although thousands of the people were forced to subsist on fare unfit for human food, sold at an exorbitant price, the distillers and the brewers continued to destroy year by year seven million quarters of as good grain as was ever grown. Had they been possessed of a little human kindness, instead of being obsessed by the greed of gain, these men would surely have suspended their destructive work during the famine-period. And for the same reason, instead of the notice of "Business as usual," every distillery and brewery and public-house should now display the announcement, "Closed during the war-period."—John MacMillan.

Beer Turned Into Carpets. (452)

A man in a northern town in England had an infidel friend. The poor fellow had been a drunkard, and had a drunkard's home. He went to the meetings of the Railway Men's Mission, and accepted Christ as his Saviour. His home was soon transformed. Some time afterward he met his infidel friend, who said to him, "You have become a Christian, I hear." "Yes," he said. "Do you believe the Bible?" "Of course I do." "You believe that story about changing the water into wine?" "Why," he said, "of course, I do! Nothing difficult about that! You come to my home, and I will show you how Christ can change beer into carpets and chairs and pianos and organs."—The Sunday School Chronicle.

"Ye Did It Not." (453)

In the year 1744 Louis XV., of France, was smitten with a malady which threatened to cut short his days. At the news of this, Thomas Carlyle tells us France was in terror, and Paris seemed like a city taken by storm; the churches resounded with supplications and groans, and the prayers of priests and people were every moment interrupted by their sobs. This widespread manifestation of tender interest and deep affection earned for Louis XV. the surname of Louis the Well-beloved. The love of the people for their young king was not inspired by what he had done, but by what they hoped he would do. The nation had long been crushed under the heel of a cruel tyrant, and they regarded the accession of Louis XV. as the dawn of a brighter and happier day; they loved him because in him rested all their hopes. This was in 1744. Look at him in 1774. Thirty years have come and gone, and Louis XV. again lies sick. The churches do not now resound with excessive groanings; sobs do not now interrupt any prayers, for no prayers are offered; and "Louis the Well-beloved" is the best-hated man in France. In 1744 he asked, "What have I done to be so loved?" He might now ask, "What have I done to be so hated?" You have done nothing. That is your fault. While you fared sumptuously, the people starved; and you did nothing to improve their condition. Your noble lords rode roughshod over the broken hearts and bleeding bodies of your subjects;

and you did nothing to check their mad career. Your aristocrats have levied outrageous taxes, imposed grievous burdens, and made unreasonable and exorbitant demands upon the people; and you have done nothing to stem the riot of their extravagance. Your do-nothings and eat-alls ground the faces of the poor; tyranny, oppression, injustice, sensuality, and

vice in all its hideous incarnations, strode like rampant giants through every hamlet and town throughout the length and breadth of your land; and you have done nothing to deplete the ranks of this army of iniquity. What have you done to be so hated! You have done nothing at all! That is the root of the whole mischief! That is your sin!—Robert A. Dickson.

The Preacher's Scrap Book

Faithfulness. (454)

"It's just the same, day after day," said Dorothy; "housework, and mending, and shopping, and marketing to make the money go as far as it can, and the reading club and church, and then all over again. I'm getting to feel just like one cog in a great big wheel. I don't count—what difference does it make what I do? or whether I do anything at all?"

Jane took up the morning paper and marked a paragraph. "Read that aloud," she said:

"'Pride in humility,'" read Dorothy. "Oh, it's one of those line-o'-cheer' things:

"'I'm but a cog in life's vast wheel
That daily makes the same old trip,
Yet what a joy it is to feel
That but for me the wheel might slip!
'Tis something, after all, to jog
Along, and be a first-class cog.'"

"Just so," said Jane. "There's your answer in the daily paper for today. I noticed it, because I often feel the same way that you describe. I suppose every one does. Probably kings do."

Dorothy pondered. "I think I'll learn that by heart," she said; and she did.—Exchange.

The King's Business. (455)

Luke 2:49 A. V.

A traveling salesman was telling a friend the story of the treatment received in a certain business house at the hands of the member of the establishment with whom he had come in contact. The rudeness and injustice recited stirred the listener to protest. "And you did nothing about it afterwards? You let it go too easily. A fellow like that deserves to be taught a lesson." "Yes, but—I'm not here to avenge personal wrongs, you know; I'm on business for the firm," answered the salesman. He must do nothing to hinder or bring discredit upon the interests intrusted to him. What of us who are intrusted with the King's Business.—S. S. Times.

Responsibility. (456)

1 Cor. 3:14.

There is one rule in the world and it applies to all professions; that is, that you are expected to make good. No excuses are allowed in this school of life. The only way to make good is to keep faith. That is the reason I like the idea of the Boy Scouts—it gives them some notion of their being responsible to society. They are responsible to the people who live around them, to help maintain the standards of order and of fidelity, which are the only things that hold absolutely together.

"You are recruits in the ranks that we all stand in—of those who try to serve the country in some way that will tell and that has nothing particularly to do with our personal benefit. A man who devotes himself to the development of his own character will succeed in nothing except making a prig; but if he devotes himself to helping other people his character will not only take care of itself, but it will grow to a very noble stature.

"I have always maintained, in the language of manufacture, that character is a by-product. If you set to work to make it because you love yourself you will make an ass. If you disregard the consequences to yourself in order to serve other people you will make a noble gentleman. That, I believe, is fundamentally the creed of an organization of this sort."—President Wilson to the delegates of National Council of Boy Scouts.

Results of Prohibition. (457)

Prov. 23:20, 21.

In Russia every winter something like ten per cent of the houses in villages and a large number of the inhabitants were destroyed by fire. They had no means of putting out the flames, and the inhabitants were too intoxicated to bestir themselves actively. Two months after the temperance law became effective a delegation from a certain village visited a merchant of a larger town. They said they had come to buy a fire extinguisher. The merchant did not display much cordiality. For a fire extinguisher they would have to pay cash, and the price was a thousand rubles.

The spokesman for the delegation said they would pay cash. The merchant observed that he would be pleased to see the money. The spokesman drew his hand from his pocket and there was a large sum in it.

"Were did you get it?" the merchant demanded, handing down the fire extinguisher.

"We have money, now that we have no vodka."

One gentleman told the story of a man who each year drives him from a station of the Trans-Siberian Railroad to his shooting lodge. In years past he has been dirty and drunken. This season he sat upright on his box and held his whip perpendicularly from its base on his knee. His shirt was clean and his horse had new harness.

"What's the matter with you?" "You are a different man!"

The driver slapped his left hip.

"I have money in my pocket and my son's in school. It's because there's no more vodka." He was delighted with his reform.—Saturday Evening Post.

Zeal.**(458)**

Replying to the question, "Why are the Socialists in Milwaukee so successful?" Victor Berger, the leader of the party in that city, replied, "Because we put nine-tenths of our campaign funds into literature, and because we have three hundred men who are pledged to get up every morning at five o'clock for the purpose of placing Socialist literature, printed in various languages, into the morning newspapers found upon the front door-steps." Would it be possible to secure three hundred church-men in any city in America to pledge themselves to arise every Sunday in the year at five o'clock for the purpose of placing Christian literature on the door-steps of the people living in their communities, because they felt that the message contained in Christianity was a more vital message than contained in Socialism?

The Waste of War.**(459)**

A well-known writer said: "Give me the money spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman and child in an attire of which kings and queens will be proud; I will build a schoolhouse on every hillside and in every valley over the whole earth; I will build an academy in every town and endow it, a college in every state and fill it with able professors; I will crown every hill with a place of worship consecrated to the gospel of peace; I will support in every pulpit an able minister of righteousness, so that on every Sabbath the chimes on every hill will answer the chimes on another the world around." And when we remember that a single dreadnaught costs from \$10,000,000 to \$15,000,000, and that England alone has forty-five of these, the boast does not seem to be beyond the range of possibility.

I Thank Thee, Lord.**(460)**

I thank Thee, Lord, for mine unanswered prayers,

Unanswered save Thy quiet, kindly "Nay,"
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but Thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasuries of pain,
And in the moans and groans my heart oft
found
Thy Christ again.

I wanted wealth: 'twas not the better part,
There is a wealth with poverty oft given,
And Thou didst teach me of the gold of heart,
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,

And for Thy word, the quiet, kindly "Nay."
'Twas Thy withholding lightened all my cares
That blessed day.

Don't Complain.**(461)**

Don't complain

About the weather;
For easier 'tis, you'll find,
To make your mind to fit the weather
Than the weather to your mind.

Don't complain

About the sermon,
And show your lack of wit,
For, like a boot, a sermon hurts
The closer it doth fit.

Don't complain

About your neighbor;
For in your neighbor's view
His neighbor is not faultless—
That neighbor being you.

—Selected.

Religion in Daily Life.**(462)**

~ A Karen in Burmah, trained in mission schools, felt called to enter business life. When he had finished a rice-mill, he asked a missionary to come and dedicate it to God's glory. The service was held in a church close to the mill. The preacher suggested as a motto for the new company, "Seek ye first the kingdom of God and his righteousness." The suggestion was welcomed, and on parting from the missionary the young Karen business man said, "Pray for me, sir, that I may prove faithful to my trust."

The missionary meeting had been a successful and enthusiastic one. A plainly dressed, middle-aged woman in the audience had listened so intently that her earnest, homely face attracted attention, and as the company passed out of the building a lady said to her, "You are interested in helping forward God's kingdom?" "Yes'm," was the simple reply: "I can't do much, but I'm tryin' to help it as fur along as our house."

A native boy from one of the mission schools in West Africa walked thirty-six days' journey to his home. For twenty-eight days he passed through country that had no missionary. Arriving at home, he told the people there the story of Jesus, and said the white man had brought the good news. His people said, "What! have the white men got a religion?" These people knew only of white men as government men, traders, etc., and had not heard of the missionaries.

Thankfulness.**(463)**

One of Dr. Campbell Morgan's recent stories related to a poverty-stricken fish-wife who was found on Christmas day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied, "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas day?"

A little six-year-old girl related to her brother, age seven, a dream which, evidently, she had not enjoyed. He said to her, very seriously, "Never mind, Sissy; dreams are only moving pictures in your mind." That is better than some of the philosophers have done with their explanations.—Christian Register.

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THE HOMILETIC YEAR—APRIL

G. B. F. HALLOCK, D. D.

Home Mission Sunday

Arbor Day

HOME MISSION SUNDAY

In many denominations the first Sunday in April is set apart as Home Mission Sunday. "Our country, God's country," should be our motto. Is our American church holding its own, or is it evangelizing the world? Which? The primary object of the Home Mission Campaign is to call attention to the critical opportunity presented to the church in the United States in the following important particulars:—In great cities—In country districts—Among immigrants from Europe and Asia—On the frontier—Among negroes and North American Indians—In the island possessions of this country.

Brother pastor, let us enter into this campaign with all our hearts and with utmost energy. Let us endeavor to enlist all our people in it. It is a patriotic duty as well as a great opportunity for the Kingdom of God.

Four Permanent Essentials. (472)

I. Know.

Press a campaign of education till every church member becomes responsibly intelligent on the question of what is needed to make "Our Country God's Country."

1. Through pulpit presentation at frequent and appropriate intervals;

2. By mission study classes on some one of the above phases of our nation's need till the whole ground is covered;

3. By reading circles of those who cannot meet in the group study of the question;

4. By circulating pamphlets and leaflets through the mail or at the close of the church services;

5. By having each family subscribe for and read the Home Mission periodical of the church;

6. By making the great missionary achievements and undertakings of the church a topic of household and common conversation.

II. Pray.

Undertake continuous supplication:—In the public services of the church on the Sabbath day and in the prayer meeting—In the Sabbath School, the Young People's Society and the other church organizations—In the family groups about the household altar and in private devotions use the prayer cycles and calendars provided by the home mission boards.

III. Pay.

Though two out of every three people in this country are not members of any church whatever, the startling fact confronts us that two out of every three church members are not contributing in any way to the support of the missionary activities of the church. It will be necessary to enlist the other two-thirds. This can be done. There should be promoted at once:

1. An organized and complete personal

cavass of every member of the church and congregation by groups of two men each after proper preparation for their work—this cavass to be made annual.

2. This should be to secure a contribution on the weekly basis to the missionary work of the church as a feature of the regular devotional service and worship of the people of the church.

3. The contribution should be sufficient to meet the expanding work of the church and the splendid opportunity presented in the nation.

IV. Go.

A new era should be inaugurated that will enlist every available church member in some form of service in the community:

1. For the neglected children;

2. For the boys and young men now loafing or running the streets;

3. For working young women and young men whose social life is barren;

4. For the correction of unsanitary conditions;

5. To purify civic administrations, in opposing evil and inefficient service, and in backing capable and honest public servants;

6. To co-operate with the pastor in personal evangelism;

7. And to make effective the co-operation of all the local churches in community service.

Some Suggestive Texts and Themes. (473)

The American Republic—The Kingdom of God: "Thy kingdom come." Matt. 6:10.

Beautiful Messengers: Isa. 52:1-6.

God Qualifies: Ex. 4:11-17.

Jesus a Missionary: "Matt. 4:12-17.

Debtor to the Universe: Rom. 1:13-15.

Our Island Possessions: Isa. 42:1-12.

Paul Among Islanders: Acts 28:1-10.

The First Island Mission: Acts 13:4-12.

The Task of Building a Nation: Psa. 89:1-18.

A Patriotic Heart: Psa. 119:52, 126, 158.

A Patriot's Prayer: Psa. 122.

Cities the Test of the Republic: Jonah 1:1-3.

Prayer for a City: Gen. 18:23-33.

A City Purged: 1 Kings 18:40-46.

A City Wept Over: Luke 19:41-44.

A City Evangelized: Acts 19:13-20.

The Ideal City: Rev. 21:1-4.

The Patriotism of Religion: Psa. 33:8-22.

Civic Righteousness: Prov. 14:33-35.

Beginning at Home: Luke 24:44-48.

Scattered that Increaseth: Prov. 11:23-25.

Neighborhood Missions: Mark 1:43-45.

Loving Our Brother: 1 John 2:7-11.

Home Missions: Acts 1:6-8.

Progress of the Afro-American: Psa. 116:16-19.

Our National Heritage: Isa. 55:1-13.

The Missionary's Aim: Matt. 18:10-14.

Our Country for Christ.

Righteousness Exalteth a Nation. (474)

"Righteousness exalteth a nation." Prov. 14:24.

Speaking of home missions Governor Hoch, of Kansas, said: "He reads American history, in my judgment, with very defective vision who does not see upon every page of it the impress of providence. I firmly believe that the American people are as much the chosen people of God today to carry on his great purposes in the world as were the Israelites of old his chosen people to exemplify his will in their time. In proportion as we measure up to this high ideal I am sure we will prosper as a people, and in proportion as we fail in this sublime mission we shall suffer morally and materially. The white man's burden is upon us. We cannot with safety to ourselves shirk its responsibilities. The Christian civilization committed to our care, typified by our flag, will ultimately encircle and dominate the globe, if this nation does its duty. Our first duty, then, is to ever remember that righteousness exalteth a nation."

Every dollar, therefore, wisely spent for home missions to lift the standard of American citizenship is sanctioned not only by every religious consideration, but also by every consideration of highest statesmanship."

Keep Your Center Strong. (475)

"So mightily grew the word of God and prevailed." Acts 19:20.

The importance of cities is growing upon all thinking men. They are becoming more than ever the centers of population and the sources of influence. Picton's maxim was: "Always keep your center strong; put your best men there." The maxim that is good in war is good in peace. The "best men" are not the most brilliant, but the most heroic; not those who draw the biggest crowds but who are most drawn to the most destitute and neglected. Some men and women who are the salt of our city population are not known in the public prints, but they are known in the back alleys and slums.

Home Mission Work. (476)

Psa. 33:8-22.

It has been said that every man is a missionary either of Heaven or Hell. When the late Commodore Foote was in Siam he had on one occasion the king on board his vessel as a guest. He did not, however, hesitate in the royal presence to ask a blessing at his table. The king was very much astonished and said, "Why, that is just as the missionaries do." The heroic sailor answered, "Yes, and I am a missionary too."

The Scripture here cited is of great help to missionaries because it shows the goodness of God, and that he will bless their efforts. It will lead us to want to know God better, and to want our children to know even more about him than we know. God is the God of the individual and also the God of nations. "Blessed is that nation whose God is the Lord."—R. M. Anderson, D. D.

The Spirit of the Missionary. (477)

"I am debtor." Rom. 1:14.

The Congregational Church had a home mis-

sionary to whom they appropriated a supplemental salary of three hundred dollars. This young man, as the mission church was building its mission house, boarded himself in a little upper room on a dollar and fifty cents a week, and put all the rest of his income into the building. When the mission board was in debt in 1895, they had a missionary who, in order to stand by his work, put a mortgage on his household goods, and used that money for his support in that time of trial.

Planting Seed. (478)

Dr. A. L. Lindsley crossed the plains in 1868 to take charge of a little church of eighty members in Portland, Oregon. Eight churches in Portland sprung from that one little church.

Heathenism in Cities. (479)

The heathenism in our great cities is absolutely appalling and awful; and one of the most encouraging signs is the growing thought given to the question of how to take care of the poor and outcast classes of society. Abject misery, poverty—all the worst features of heathenism—hide in the alleys and lanes and crowded tenements of our great centers of population. No outside organization, no district visitations, no organized charities, no mission Sunday Schools, mission halls or mission churches, will reach the evil, though they may serve to mitigate and alleviate it.

Remember Your Neighbors. (480)

We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over, by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths in a year, half of which was due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.—Jacob Riis.

New Lord's Prayer. (481)

The Lord's Prayer as amended by one who doesn't believe in missions, reads like this:

Father Who art in Heaven,
Give me this day my daily bread.
And forgive me my debts,
And lead me not into temptation,
But deliver me from evil:
Amen.

Letter to a Home Missionary. (482)

My Dear Home Missionary:

"Why fret you at your work because
The deaf world does not hear and praise;
Were it so bad, O workman true,
To work in silence all your days?"

"I hear the traffic in the street,
But not the white worlds o'er the town;
I hear the gun at sunset roar,
I did not hear the sun go down.

"Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God."
With loving greetings from one of you.

Home Mission Quickeners. (483)

I have heard many public prayers offered for the success of missions in Africa, but never a public prayer offered for the salvation of negroes in the South.—Ex.-Governor Northen.

When the church recognizes her social mission she will move on to victory.—Josiah Strong.

This country must be leavened with the Gospel of Jesus Christ, or it will go the way of all other godless nations.—M. Greene.

Making the Nation. (484)

Speaking of the immigrant question Theodore Roosevelt said: "No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the men and women who come here to this country to become citizens, and the parents of citizens, and therefore do their part in making up, for weal or woe, the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty. If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink." Home missions help to make the nation.

Call of the Indians. (485)

The Indians call for home-mission work. There are something like 235,000 of them. The government spends millions on their education. They are no longer savages; on the contrary, many of them are educated and intelligent citizens. There are, according to Dr. McAfee, about 6,000 Presbyterians among them; fine specimens, too. Probably other denominations could say the same thing. But the Indian, heir of so many manly and noble traits, calls for sympathy, kindness, Christian treatment, and needs the saving message of the cross if he is to be woven into the warp of the nation.

City Missions. (486)

A now well-known physician in Boston came to the city a stranger and without money, expecting to work his way through Harvard. He found no work, and slept in vermin-infected lodging-houses until a policeman directed him to the Industrial Home, where he found a chance to work for his living until a way opened to earn money washing dishes in a restaurant, and to make his way through Harvard. Recently he sent the Home a check for two hundred dollars for a Christmas dinner. That is a sample of one kind of city-mission work.

Street Preaching. (487)

A crowd of baseball players were passing a Gospel wagon in Chicago. Harry Monroe of the Pacific Garden Mission, was saying, "Jesus Christ has power to save you from your worst enemy." "Hold on, boys," called one of the players; "let's stop." The others began to guy the speaker, but this one listened a moment in silence, and then threw up his hand and said: "Go if you want to, boys; but I am done with it." It was "Billy" Sunday, now known as "the baseball evangelist," who, next to Gipsy Smith, has led more men to Christ than any other evangelist in America today.

The City Mission Church. (488)

A woman in the great city determined to end her wretched existence. Just as she was about to leap from the window of her fifth-story tenement, she uttered a shriek, and fell back into the room. The lighted cross on the spire of the city mission church not far away had suddenly shone out across the night, and that cross of fire was the voice and the vision of God to her despairing soul. The next Sunday found her at the mission church, and eventually she and her family, including the drunken husband who had made life a burden to her, were brought to Christ.

Your Local Church. (489)

In this new day the most important factor in the home mission problem is the effectiveness of the local church. Whoso helps to make a local church strong and influential in all ways is doing direct and far-reaching home mission work.—W. T. Ellis.

Mission Amalgam. (490)

An amalgam is the union of metals so as to adapt them to new and more difficult uses. It is always accomplished by means of quicksilver. Now what, it has been asked, is the amalgam to be used with the black iron of the negro, the yellow gold of the Chinese, the white silver of the mountaineer, the red copper of the Indian? It is Christian education—full, free, and generous, given to these despised and neglected ones.

Yes, White Rubs off on Others. (491)

Among the missionaries in Porto Rico is a fair-haired, sweet-faced woman. She noticed one day that a little colored girl kept close to her. Finally she asked the child why she clung to her. "You are so white, Senorita," she said, "that I thought perhaps if I kept close some of the white would rub off on me." Can you not imagine with what sweetness "the lily of Porto Rico"—as some of her friends call her—tried to show the little one how to be white within? And what a blessed privilege hers is!

The Home Mission Schoolhouse. (492)

A company of Sunday School workers at the World's Sunday School Convention, in Rome, May, 1907, visited the Catacombs of Domatilla. They carried small tapers for light as they made their way through the narrow tomb-lined passages, but most of them were put out as they stood close together and sang and prayed in the very room where the Christians

of long-past centuries met in secret to worship God. As they turned to go back through the dark passages, a child in the midst of the company touched the candles of others with the little flame he held so that they might have light once more for the journey upward. The children of the home-mission schoolhouse will be light-giving children in America and in the world.

A Four-Fold Reason. (493)

There is a four-fold reason for mission work in America. First of all, the salvation of the individual soul. Only one-fifth of the people in our country are members of the Protestant Church. Home mission work aims at the salvation of these millions. The second reason for home mission work is the safety of our country; the third, the life of our denomination, the fourth, the salvation of the world.

The Foreign Population. (494)

The only hope for America is found in the assimilation of these foreign elements. They must be brought into unity as parts of one body politic. And history shows that but one assimilating power is equal to such a task—namely, a common religious faith. We must Christianize pagans, or they will paganize Christians. We must elevate this foreign population, or they will degrade us.—Missionary Review.

Christianity a Creator of Values. (495)

Christianity, says Leslie's Weekly, is the greatest creator and conservator of values; sin is the greatest destroyer of values. The cost of crime to New York City for one single year is enough to pay in two years the whole cost of widening the Erie Canal from Buffalo to Albany. The cost of crime to the United States is enough, if our people were righteous for two years, to pay the whole national debt.

Debt to Our Own People. (496)

Home missions is a relative term; to the French its scope means France; to the Germans, Germany; to the Italians, Italy; to the English, England; to the Scots, Scotland; to the Irish, Ireland; to the Americans, America.

Every homeland should be known by its home people. We seek for wonders in other countries without knowing those of our own. The church of each country owes a debt to its own people. That debt is not discharged until they are evangelized.—H. A. Denton.

Giving for Missions. (497)

It is said that on a certain feast day all the people in a little Italian town were bidden to come to the great cathedral, march down the dim aisles, and lay upon the altar a gift for the Lord; and to him who should offer the most acceptable gift heaven would grant a sign.

The people came, and they bore in their hands costly spices, rare laces, vessels of gold, priceless garments, wonderful statues and pictures. They bore their gifts proudly and in deep expectancy, looking to see the sign; but as one after another reached out his hands over the altar rail to lay down the gift, lo! it disappeared. With terror-stricken faces they went back down the other long, dim aisle and

out into the sunshine, hardly daring to look at each other. At last, late in the afternoon, there came a maiden, poorly clad, who looked at no one, and as the people gazed at her they could see nothing in her hands. She went slowly down to the altar, and knelt there for a long time, while the curious crowd wondered; they saw her reach out both hands, which seemed to be empty, and lay them both upon the altar; she kept them there for a long time, but when she rose and came out into the sunshine her face wore a look of calm peace and great joy. Then the people looked back at the altar, where nothing had been, and there saw two beautiful white lilies, which had burst into bloom upon the altar and filled the cathedral with fragrance.

Since I read that story I have never seen those in church who take the contribution go and lay it upon the altar without wondering, if we went one by one with our gifts to God, and reached out our hands and put them over within the altar rail, whether there would be anything there. God knows what the gift really cost us, and he alone can answer the question.—M. S.

Don't Retrench on Missions. (498)

Robert Carter loved to tell a story of one of the elders of the Scotch church, who came to New York a poor boy, and, when he had earned ten dollars by wheeling goods in a barrow, attended one evening a meeting of the church called to pay off a debt. When subscriptions were asked for, the lad gave five dollars, which in after life he declared to be the largest gift he had ever made, being one-half of his earthly possessions. This good man afterward amassed quite a fortune, but a large portion of it was swept away in a fire. Shortly after, Dr. McElroy was going about, as was his yearly custom, collecting money for the various church charities; but he passed Mr. R——'s door, thinking that he would spare him the pain of refusing his usual gifts. Mr. R—— met him on the street, and said, "You have not called on me yet for my subscription." "No," said the Doctor, "I have not the heart to ask you, knowing how heavy your losses have been." "Retrenchment with me must not begin at the house of God," was the noteworthy reply. "I shall double my subscriptions this year."—John T. Faris.

The Country Church. (499)

Country churches in older states often need to be reinforced. The immense attraction of city life, has drawn away the people from many a rural district and left a dying church. We cannot abandon these churches. To do so would be to abandon thousands of people, young and old. Truly the missions fields are at our doors.

Neglected Home Fields. (500)

There are many neglected mission-fields at our very door. Recent investigation shows that in one western state there are 133 towns of from 150 to 1,000 inhabitants without any Protestant religious work, 100 of them being also without Roman Catholic work. In addition, there are 428 communities important

enough to have postoffices, but entirely without churches.

Making Missionaries. (501)

Our home-mission work is making missionaries. An example is the history of twelve Slavic missionaries at work in the United States, only two of whom were converted in their native country. The other ten were brought to Christ in missions in the United States, and sent forth to work among their countrymen in America.

How Cities are Built. (502)

Face on face in the city, and where shall our fortunes fall?

Face on face in the city—my heart goes out to you all,

See, we labor together; is not the bond divine? Lo, the strength of the city is built on your life and mine.

—Anna Louise Strong.

Solving the City Problem. (503)

A city mission worker went to Mr. Moody's school at Mount Hermon, and told the boys that he wanted them to select one of their number to go and work in one of his city missions. He offered to supply half the salary if the boys would supply the remainder. They did this with enthusiasm, and one young student, who did not have a cent in the world, subscribed twenty-five dollars, and worked six weeks on the school farm during his vacation to pay his subscription. If every Christian did

as much in proportion for city evangelization, the problem of the city would soon be solved.

They Have Souls. (504)

One of the denizens of "Hell's Kitchen," Manhattan, remarked upon hearing the gospel for the first time, "Something ought to be done for us fellers;" and he was right.

The Power of a Life. (505)

It was the funeral of a poor Salvation Army captain in one of our great cities. The hall was filled. Many of the faces were dirty, vicious, and repugnant, but all were in tears. The speaker said: "He loved every one of you, and you know how he gave his life for you. Now, he is gone. His work is done." Sobs were heard, and tears streamed down many cheeks. "But," continued the speaker, "who will take his place?" There was deep silence for a moment, when down the aisle came a poor weeping sinner, who had listened to Captain Zeke, and she knelt beside the casket. Another and another came till eighteen men and women knelt around the casket, and through the power of the life of that humble worker for God, those eighteen souls consecrated themselves to the service of the eternal God.

No Man Careth for my Soul. (506)

A human derelict, stranded on a park bench in one of our large cities, said to a Christian man who expressed an interest in his welfare, "This is the first kind word I have heard in years."

ARBOR DAY

There is no set time uniform in all states for the observance of Arbor Day. In most of the states it comes either the last week of April or the first week in May. Fellow pastors, let us make much of Arbor Day, with lessons from the Spring and from God's out-of-doors. It is well to cause our people to come "near to nature's heart." God speaks to men through his great Book of Nature as also in his written Word. Many pastors are called upon to speak at Arbor Day exercises. The following material may prove suggestive. It might be well to speak in Sunday School or give an evening sermon to young people on a nature theme the Sunday before or following Arbor Day.

Suggestive Texts and Themes. (506a)

Perpetual Arbor Day: Mark 4:14.

Plant a Tree: Rev. 22:2.

Trees Teaching God's Care: Num. 24:5-9.

Grafted On: Rom. 11:16-24.

Lessons from Seed-Sowing: "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Beauty of Spring: Prov. 27:25; Song of Solomon 2:11-13.

The Promised Spring: Gen. 8:22.

Hospitality of Trees: The trees teach us a lesson of hospitality. They live with doors open to bird and insect and squirrel and human being. A naturalist estimated that one great tree entertained more guests than the Waldorf-Astoria, and that without money and without price.

Look up and Reach Upward: The trees look up and reach upward. They get all the sun-

light they can. They are optimists, seeking to live where the air is clearest and the conditions best. The biggest apples grow in the top of the tree. The lives that bear the best fruit for God are those that reach up into the light, that look into his face.

The City With Trees: "In the midst of the street of it, and on either side of the river was the tree of life." Rev. 22:2.

Rest Under the Tree: "Rest yourselves under the tree." Gen. 18:4.

The Unfading Leaf: "His leaf also shall not wither." Psa. 1:3.

Firmly Rooted: "And he shall be like a tree planted." Psa. 1:3.

God's Planting: "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." Psa. 104:16.

The Good News of Out-of-Doors: "And the Lord took the man and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

Wisdom Like a Tree: "She is a tree of life to those that lay hold upon her." Prov. 3:18.

Nature Praising God: "Then shall the trees of the wood rejoice before the Lord." Psa. 96:12.

Some Lessons From Springtide: "For, lo, the winter is past," etc. Song of Solomon 2:11-13.

Seed-Time Lessons: Matt. 13:3-23.

The Trees Teaching: 1 Kings 5:6-9.

God in the Fields. (507)

Jesus did not take the beauty of the earth at second hand. He found delight in the flowers

of the field and the birds of the air, and observed their life with loving thought and care.

All the outdoor thoughts of Jesus associated the works of God with thoughts of God. In our summer acquaintance with the world's beauty, are we not falling short of opportunity, when we forget the Father in his gifts?

That owner of the field in Galilee where Jesus walked might have complained that the flowers lessened the value of his crop. But Jesus read the lesson of their beauty. "Consider the lilies of the field," he said, "how they grow. They toil not, neither do they spin: Yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Here the short-sighted nature lover stops; while Jesus adds, "But if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Christ calls us to consider. That is the opportunity of outdoor days.—Congregationalist.

A Tree That Plants Itself. (508)

The mangrove is possibly the only tree in the world that has the sense and the power to plant itself. The fruit of this strange member of freedom is about the size and shape of an ordinary pear, and tucked away inside of it is one small seed. In that one seed there is imprisoned an impatient treelet that cannot wait to be planted in the ordinary way, but begins to grow while it is still inside the fruit. The first real hot spell of weather brings out slender roots from every pear hanging on the mangrove tree, and these tiny white strings begin to grow so fast that in an amazingly short time they are several feet long. A slight wind knocks the fruit off, and as they strike the ground the big ripe pears pop open, freeing the little sprouted seeds which at once begin to burrow down into the earth with the ends of their long roots. And so faithfully does each seed attend to her business of growing that before very long all about the parent tree will be seen a thriving forest of miniature mangroves.

Let us grow thoughts and habits that will plant themselves and grow.—H.

Jesus and Nature. (509)

Nature affords many an illustration of the spiritual life. When the Master walked on earth a man among men he gathered his illustrations from the objects about him. The sky, the trees, the birds, or the flowers offered him a rich field from which he might draw his words of comfort or reproof. Palestine is said by travelers to be a land of flowers. They strew the ground like a fairy carpet, blooming in the richest profusion. From the lilies about his feet the Master drew his most beautiful illustration and taught a lesson of faith and love that has comforted many a tired soul. In this age of rush and hurry, to the restless heart they whisper words of contentment. The material things of life absorb the time and the attention to such an extent that they too often become the whole sum of life.—N. H. S.

Object Talks. (510)

Object: A Lily.

Of course the lily tells of purity. It is a

white flower growing out of black soil. So a man can arise above his environment and be pure in an impure world. From a pure life comes a sweet fragrance, an atmosphere that is inspiring.

Object: A crooked piece of wood.

This is a good type of a life gone wrong. As the twig is bent, so the tree is inclined. The lesson we get is this: "Keep straight." How? By laying our lives against the life of Christ, the absolutely straight life.

Object: Weeds.

The lesson of weeds is plain. Weeds choke the good crop. Evil in every form, evil thoughts, habits, desires, choke out the desire to be good and true and pure. The soul is a garden. What is growing in it? weeds, or flowers and fruit?

Object: Thorns.

A good type of the gloomy, ugly person who is always finding fault and hurting other people. The thorn is said to be a weapon used by the flower to protect itself from being eaten by certain animals. Cows won't eat thistles. Thorns typify a state of warfare, competition instead of co-operation. We are moving toward industrial and national peace.

Object: Ears of wheat or oats.

Tell the story of Old Testament gleaners. Usually they were very poor, people forced to take the leavings. The essence of hard-heartedness was to reap a field so that nothing was left for a gleaner. See Lev. 23:22. Do we leave anything for the poor? Do we reap the corners of our field—all for ourselves? Do we exact service from the needy at the lowest figure?

The Banyan Tree. (511)

The banyan tree is a forest king that has a flourishing family growing all about it. This tree does not plant seeds, but sends forth vigorous roots from its branches. They go rapidly down to the earth, plunge in, and are soon stout trunks, whose branches are in their turn sending forth roots. These queer trees will go on adding to their parent's stem until one tree will be, in reality, a small forest with vast walks and dells all under one spreading shelter. Let us try to multiply ourselves in good and in doing good.—H.

The Greedy Tree. (512)

A tree that may be called greedy is the matapolo. This thrives in Guatemala. In its early life the matapolo begins to grow around another tree, and it goes on growing around its victim until it kills it by absorbing its vitality. This destructive habit has caused the matapolo to be known by the natives as "the kill tree."

Let us avoid selfishness, greediness, the self-seeking that kills others or their hopes.—H.

Church Neglecters Not Worshippers at All. (513)

"The groves were God's first temples," but not his latest nor his best. When a woman gave the common, flippant excuse for not going to church, "I worship God in nature," a friend shrewdly asked, "What do you do when it rains?" It is common sense, and not narrow dogmatism, which says that on the Lord's day golf links do not link an immortal soul to its

Creator; and tennis courts are no substitute for the courts of the Most High; and the fields are not the "green pastures" of the psalmist; nor the fishing stream "the still waters." There is much of this talk of keeping Sabbath out of doors that is disingenuous pretense. They who would worship God in the prescribed way on God's day should be found in God's house with God's people.—W. T. Ellis.

Beauty in The Miniature. (514)

There is often a beauty in the miniature portrait which the great canvas lacks; and there is a charm about a single flower, or bit of lichen on the tree, which even a lovely landscape may not possess. God is an artist who delights in details. The perfection which he lavishes upon the lowliest of the flowers in the heart of the forest carries its own sermon on work that is not mere eye service.

Love of Nature. (515)

A friend has bought a farm where his family spends the summers, and this farm is the recreation and pleasure of the whole household. Every yard of soil, every big rock, every tree, and hundreds of the individual plants are known to these lovers of nature. They are ever putting in a new laurel here, a new fern there; an orchard at this point, a vineyard at that. This great tree is trimmed, to afford more sun to its neighbor; those few pines are cut away in order to make a vista up to the tennis court. The children call attention to the music of the brook as if it were a new talking machine. The whistling of the partridges is talked about as if it were some musical instrument. In a word, the family really enjoy their farm for itself, and they refused to have it made over into an "estate," with all kinds of artificial improvements about it. Thoughts of God seems easy and natural so close to his handiwork, and it is not strange that this friend gathers congenial spirits every year for a few days of Bible study and spiritual inspiration. In God's school of the out of doors they think his thoughts after him.—W. T. Ellis.

Indian Legend of the Dandelion. (516)

The dandelion, about whose youthful gold so many pretty legends have been woven, inspired a charming Algonquin tale of the love of the south wind for the flower which is a symbol of the sun. Shawondasee, the south wind, likes to lie in the shadow of live oaks and magnolias, inhaling the perfume of the blossoms, so that when he breathes you can perceive the odor.

One day he saw in the distance a girl—a slender girl, with yellow hair. Day after day she looked, and still she stood in the bright prairie. But one morning, alas! when he looked again the maid was gone, and in her place stood a faded woman whose crown of gold had changed into gray. "Ah," said Shawondasee, "my brother the North Wind has been here in the night. He has put his cruel hand upon her head, and whitened it with frost." And he sighed, so that the white hair fell from her as down, and she was gone. Others like her come every spring, but the South Wind sighs for the girl he first saw with the yellow hair

God's Sketches. (517)

La Farge writes in his biography: "I feel in every part of each second that nature is almost too beautiful—all of it, every millionth part of it, light and color and shapes. * * * Each little or big blade of grass in front of me, and there are millions, has its shape and composition. The colors are exquisite." These sketches by the way are God's unnoticed offerings to man. But only those who find him in his place of work and walk with him in the fields of his joy can know their worth and promise.

The Tree's Clothes. (518)

So many clothes the trees possess;
Each season they put on new dress;
White in the spring, in summer green,
In autumn red; they're always seen
~In winter robed in somber gray,
Unless a snowstorm comes, some day,
And then in white once more they're seen
With jewels that befit a queen.
Which I like best I cannot tell,
Because I like them all so well.

Indian Legend of Maize or Corn. (519)

A legend of the Iroquois tells the origin of the maize, the food of the Indian tribes. A chief, having climbed a mountain where he might be alone with the Great Spirit, begged for different food for his people, for they wearied of meat and berries, and longed for the food of the gods. The Great Spirit bade him go to the plains with his wife and children in the moon of rains, and wait for three suns. This the chief did, and while waiting fell asleep. When the rest of the tribe came to seek them they had all changed to corn. The prayer had been answered.

My Garden. (520)

A Garden is a lovable thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of peace; and yet the fool
Contents that God is not—
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.
—Thomas Edward Brown.

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SAINTHOOD

LEN G. BROUGHTON, D. D.

Text: "Walk worthy of the vocation wherewith ye are called"—"as becometh saints." Eph. 4:1 and 5:3.

The apostle in the first three chapters is setting forth the position of sainthood. He is saying in these three chapters what it is to be a saint. Then, in the last three chapters, his effort is to get men to live in accordance with the privileges that they have as saints. And about it all I would put here and there touches that would indicate mastery over the flesh. That is the saint! The saint is not a man who is beyond temptation, nor is he a man in any sense removed from the throbbing demands of life. He is the man of all men who is subject to temptation, and yet, by the power of the indwelling Spirit of Christ, is able to master it and keep it down.

Some time ago I was preaching in a certain town in Wales. I was told that the whole of that town—a town of considerable importance—was owned by one man, a certain lord. Yet I was told that that lord, though he owned all that town, never possessed a single foot of it. It was possessed by the people who had obtained the leases from his grandfather. That man, though he owned the whole of the town, could not enter a house in it, could not pick up a pebble by right. Though the town belonged to him, he could not order a single thing to be done. He owned it, but did not possess it. A short time after I was there—indeed, preparations were being made for it while I was there—that man came into possession of his property, and soon began to work out the changes that he had seen fit all the while to make.

It is exactly so in regard to ourselves. God owns us in our unregenerated state as much as he owns us when we are saints. There is no difference whatever in God's ownership of the race out of Christ and in Christ. He owns us by right of creation. We are his. But we are not possessed of God until we yield to him according to his terms in Jesus Christ on the cross. Then, and not till then, does he come into possession. So the apostle there reminds us at the very beginning that we are his redemption through Christ Jesus—his possession. He redeems that which properly belongs to him through Jesus Christ our Lord.

Then again, in chapter 2, verse 10, he tells us that we are God's "workmanship." "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them." "Workmanship." To my mind here is suggested the figure of a musical instrument; perhaps it is a great organ. Some time ago, a great organ builder in Hartford, Connecticut, told me the most expensive part of the upkeep of his establishment—and it is a great establishment, one of the greatest in

the world—was the payment of salaries to expert organ builders to keep abreast with the progress of invention, and thus perfect more and more the organ, which, as he said, is still very imperfect.

Now, as I see it, it is like this with us as saints of God. In the first place, we are his workmanship, and possessing us, he begins his workmanship of us, perfecting us more and more until the day of Jesus Christ. And all this is for the purpose of bringing us to the place where, as the great organ of God, he can make music in the midst of the disharmony of the world. The purpose of sainthood is not simply to make one feel secure and happy. The purpose of sainthood is that God through us may bless the world. If we are not a blessing to the world, if God is not making music through our living, if we are not diffusing the charms and blessings the world needs in the midst of its sorrows and its sighs and its suffering, there is something the matter. The first touch on God's organ, in his workmanship, is made when we are redeemed by the grace of Christ. The moment that we said "Yes" to Jesus, and became God's possession, he began to work upon us. And all through the years that have intervened he has been at work upon us, using varied tools, tools that we did not understand and that we do not yet understand, but all the time working upon us, perfecting us, making us more and more instruments of beauty and of power and of blessing. That is the purpose of our sainthood.

Then he tells us in the second chapter, twenty-second verse, and the third chapter, seventeenth verse, that we are God's "habitation." "In whom ye also are builded together for a habitation of God through the Spirit." Man, when he is redeemed, is indwelt by Jesus Christ. We become through redemption first the property possessed of God, and second, we become the property that is worked upon by God, and third, we become the property that is indwelt by God.

This brings us to the words of our text: "Walk worthy of the vocation wherewith ye are called, as becometh saints." The injunction of the apostle Paul here is that since we are saints we should walk worthy of our guest. What a strong motive for righteous living this is! The figure here suggested to me is that of a householder entertaining a distinguished guest. The apostle would say to us, "Since you are saints and Christ dwells within you, walk worthy of him." As your guest, give him the proper entertainment, see that every desire of his in your heart and life is met.

We are to endeavor to please him in our business life. And, may I say, to endeavor to please him in business life just as much as in church

life. We are to endeavor to please him in our social life, and we are to endeavor to please him in our social life just as much as in business life or in church life. We are to endeavor to please him, if you will, in our political life. We are to endeavor to please him in our political life by voting, as far as we can, just like we pray. If we pray, "Thy kingdom come," we are to vote for the issues and measures that will bring in the kingdom of heaven. And then we are to endeavor to please him in our home life. Not to be satisfied with living pleasantly when we are up against competitors in the world of business or society or politics or government, and then go home and reveal the exact opposite, to be unpleasant and grouchy and mean. Nor are we to be pleasant when out at entertainments, and evening dinners, and other functions, and then bite and snap when at home and no one there but ourselves!

What the apostle means is that we, as saints—for we are saints if we are Christian men and women—are to live in our contact with one another and with the world, in all things "as becometh saints." Christ desires to reign in every department of our lives, and by so doing he desires to enable us to realize the full privileges of the position of our sainthood—and the world has yet to see the man who has realized the full privileges of his sainthood.

Let me close with a supposition which will perhaps reveal my meaning more than anything else that I could say. Let me suppose that you have invited me, any one of you, to your home as a guest to spend a week. When I arrive you take me into my room, and you say, "Now you can be perfectly at home here; everything in this room can be just as you please. Do what you please. Have all the windows shut if you please, or have them all open if you please. Light the fire if you please; put it out if you please." So far this is very comforting. But after a time I get a bit tired in that room. I look out in the garden and I see the flowers blooming and the green grass, and hear the

birds singing; and I go for a walk. When I get out there I am met by my host with a look that tells me without a word being spoken that I am not expected to be on the lawn. So I go back to my room, and I say, "Well, I am king in here, can't anybody come in here to molest me." But I get tired of that. I go again downstairs. I hear some one playing the piano. The moment I get in the room I catch the eye of my hostess, which tells me at once, "You are not expected here; this is the drawing-room; you were told to stay in your own room and be happy if you can;" and I go back. I get very restless and think I shall certainly be allowed the library! I will go there and read the books and papers. I get in the library and I am soon met by my host, who gives me a look that says, "You are not expected in the library." Then I think of the kitchen; I go there, and am ordered out at once. Finally I think I will go to the stables and have fellowship with the horses and dogs. When I get there, I am told I have no business in the stables. I go back and pack my bag, and, as fast as I can make time, I leave that place. I was given a hearty welcome to the part of the house in which I was told that I was free; but the very limitations put upon me by my host and hostess make me feel anything else but kinship, make me feel I am a slave. The thought of being limited in the house where I was told I was welcome in itself is prison.

Now, if I understand the teaching of the last three chapters of Ephesians, and if I understand the teaching of our Lord throughout his messages, it is that he, as the guest of our hearts, will not be limited; he cannot be. Let him in, and then he will put his finger upon the place where we need to be guarded most. He will not put out anything there that is needed. He knows the need; he knows how far the need can be gratified. But, blessed be God, if he is in all the chambers, if he is supreme in all the house, he will elect the place and time in which he will restrain.

GOD'S BURDEN AND OURS

REV. JOHN BALCOM SHAW, D. D.

Text: "Blessed be the Lord, who daily loadeth (burdeneth) us with benefits, even the God of our salvation." Psalms 68:19.

Burdens we all have, heavy, hapless, hampering burdens, but almost all of us make too much of our burdens. To begin with, we think too much of them, brooding over them until we get the habit of lifting them ever and anon to the scales to see how much they register. We talk too much about them, until it comes to seem to others as if we were trying to unload our burdens upon them. We taunt God too much with them, so resent and complain of them that it comes to be tantamount to challenging him to remove them.

1. But here is another kind of burden. God is represented as piling his blessings upon us until our emotions begin to give way beneath the weight; Providence is so heaping our lives with good things that we find ourselves staggering beneath a load of obligation and gratitude.

According to this, we are carrying not one burden, but two. On one shoulder is an un-

comfortable burden, that of trouble, trial, and misfortune. That weights us down, and is hard to trudge on under. But on the other shoulder lies the burden of blessing; God's tender mercies so multiplied that they form a load of quite the opposite character, and force from us an exclamation of praise. It is a part of wisdom when the first of these two burdens becomes particularly heavy to heft the other in contrast; to forget the one by setting ourselves to think of the other. When we do this our murmurings will give place to praise.

But are we carrying such a burden of blessing? Many may think not, but make no mistake! Heft the burden, and you will find that the darkest day any one of us ever spent, was penetrated with more beams of light than we could count. The driest country we have been called upon to travel through had flowing through it the "river of God, which is full of water." Indeed, the time has never been when your firmament or mine did not show a milky way across it—God's mercies crowding so close

together that we became like so many star-points and formed a band of light stretching from horizon to horizon. Your sky at present may be overcast where you are standing, but presently the clouds will pass and the stars come out. The point of the road you are now traveling may bend away from the river, but that does not mean that the river has ceased to flow.

It was no blunder that extracted from the same root the words, "think" and "thank." Let a man stop and think over God's dealings, and he is bound to be thankful. "Prize" and "praise" come from the same origin. "Appraise" and "appreciate" are cognate words. Nor was it merely a happen-so that gave us our word "contemplation." Its basis is "temple." Let any one of us set out to contemplate the goodness of God, and he will find himself constructing a temple that will reverberate with the oratorio of praise. Set yourselves to enumerate the mercies which God has strewn upon your life, which is another way of saying, heft the beneficent burden you are carrying, and you can not keep from praising God. One of the favorite gospel songs of the inmates of a blind asylum I used to visit in my early ministry was, "Let a little sunshine in;" and the hymn which the orphan children who worshipped regularly in the gallery of our New York church, used to render most acceptably was,

"Count your mercies, name them one by one,
And it will surprise you what the Lord has done."

Put God's burden of blessing over on the scales this morning, my brother, and you, too, will exclaim: "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

II. I find that the revision gives a different rendering to this verse: "Blessed be the Lord who daily beareth our burden."

There is no question that when Jesus went to Calvary, he carried up to the cross our burden of trial, as well as our burden of sin. Isaiah, after declaring that, "He was wounded for our transgressions, he was bruised for our iniquities," goes on to add: "Surely he hath borne our griefs and carried our sorrows;" and later in his prophecy he affirms: "In all their afflictions, he was afflicted." St. Matthew in recording Christ's healing ministry adds: "That it might be fulfilled which was spoken by Esaias, the prophet, saying, 'Himself took our infirmities and bare our sicknesses.'"

Yes, our Lord did bear this burden for us on the cross. And does he now daily carry the burdens which are ours? What is the word of the apostle? "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." One of the most wonderful things to me is Christ's personal interest in each individual; his sympathy for us personally; and the discriminating succor which he gives to each of his own.

If he thus carries our burdens, why do we insist upon keeping our hearts under the load? Let him take their full weight, "Casting all your care upon him, for he careth for you." The moment we do that, the chafing will cease. He

may not free the shoulders, but he will lift the burden off our hearts, and it is at the heart that the chafing always takes place.

A friend of mine in the East asked a poor woman, whom he overtook on the road trudging along under a heavy market basket, to get in and ride. After she had taken her seat, she kept holding her basket. Whereupon he said to her: "Good woman, why don't you put your basket down on the bottom of the wagon? It will carry the basket for you." So God bids us let him bear the load in our stead.

III. But I am looking as into a kaleidoscope when I read this text. An English scholar showed me one day another marginal reading in his Bible, which my Hebrew lexicon seems to make permissible: "Blessed be the Lord who daily beareth thee as his burden."

God no exception? Has he a burden too? I have thought much of my burden and forgotten all about his. Never can I forget the day when I first realized that there was pain in heaven. The redeemed do not experience it; they are happy with eternal felicity. It is God's heart that feels it. Yes, and because his heart is so great, the ache is all the keener.

When you and I who have openly named his name, by our lives and influence "put him to an open shame," "it cuts the very quick of his soul. When one who secretly loves and trusts him, refuses to confess allegiance to him and declines to keep the feast which he appointed, it must wound and grieve him beyond our power to realize. My brother-man, was it not enough for us to break his heart on the Cross? Are you going to add insult to injury and break his heart on the Throne? God forbid!

What a burden my rebellious will must be to God! All other creatures he has made save man do his will perfectly—the stars, the hills, the sea, and even the beasts of the field and birds of the air—and I, his highest and noblest handiwork, which he designed to honor and glorify him beyond the rest of creation, am incorrigible and resistful, declining to accept his will and submit to his sway. What a disappointment and sorrow I must be to him! Are there any scales capable of registering this burden?

What a burden the life I am living must be to God! He my Father, infinitely pure and holy, and I his offspring, not only committing sin, but loving and serving it! Made in his image, how must my hiding or defacing of the image shame him! How my daily conduct seems to publish to the world his one great failure—the breakdown of his ideal for man! No one can possibly estimate the weight of this burden, which God is carrying perpetually upon his heart.

What a burden my unbelief must be to God! He my Father, and I constantly doubting his word. He my Creator, and I ever afraid to take his plan for my life. He my Saviour at great cost lying down his life for my redemption, and I coquetting with sin and actually cherishing it in my heart. He my Comforter, as one whom his mother comforteth comforting me, and I accusing him of forgetting me and saying he is guilty of harshness and antagonism.

How does he ever carry so heavy a burden? Why he should be willing to bear it daily for me, is a mystery I cannot fathom. Oh! my soul, when thou art tempted to complain of

thine own burden, remember what a burden thou art thyself to God. Wonderful, wonderful grace, that he should patiently carry such a burden, when the only time he is a burden to me is when he piles his benefits upon me till I cannot stand up beneath the load.

I leave you to choose which of these renderings you prefer. They will all bring you out in front of the same high and radiant goal. The first leads us forth upon the sunlight path of God's paternal providence, every step of which is aglow with the abounding goodness of

God. The second opens to us the way of the Divine Companionship, in following which, the sympathy and succor of a God-Father accompanies us down to the end. The third is the road of eternal sacrifice; whereon God, the all-loving, is found to be ever laying down his life for our abiding good.

Oh! the sweetness of the God of our salvation! He has but one first name—all the others are apologies, diminutives and substitutes. Our God is infinite, incomparable, inextinguishable, ineffable, love.

THE SPIRIT OF THE APOSTOLIC CHURCH

REV. CHARLES CARROLL ALBERTSON, D. D.

Text: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. * * * And they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Acts 2:42, 46, 47.

It is interesting to stand at the source of a great river and reflect upon the difference between its small beginning and its majestic volume as it nears the sea. No one has seen all of the Mississippi River who has not seen it at its source in the far North, where a thirsty ox might drink it dry, or a child use it to float his paper boats. To know the Rhine you must see it where it springs from the Lake of Toma on the slope of St. Gothard. To know the Rhone you must see it burst from the melting heart of a glacier in the Swiss Canton of Valais.

It is still more interesting to watch the rise of a great moral or social movement, the beginning of a revolution or a reformation. The beginning of Puritanism in England, involving as it does the lives of Pym, Hampden, Sir Harry Vane, John Bunyan, John Milton and Oliver Cromwell; the beginning of Protestantism in Europe, revealing the far-reaching influence of Savonarola, Huss, Wycliffe, Zwinglius and Luther; these are like the sources of a river. From out these "lakes of dreams" flow streams of blessing for the world.

In the Book of Acts we see Christianity, as an organized religion, in its first stages. Bold must be the man who sees in such a beginning the power of a Kingdom that shall not only survive but circumscribe and absorb all other kingdoms. Not even Isaiah or Ezekiel, untouched by the prophetic spirit, could have foreseen the developments of nineteen centuries.

These verses reveal the spirit of the early Christian church. And it may be profitable for us to study them with a view to the possibility that our own spirit and attitude toward God as the author of life and life's gifts, may be brought into the spirit of Apostolic Christianity.

There are some features of that early church which were (and were designed to be) temporary. The communistic possession of property was one such. So far as we know, that idea prevailed in no other society than the one in Jerusalem, and then only for a season. But other features were there, which were designed to be permanent. We find them in Christian so-

cieties elsewhere—indeed everywhere. They are not due to exceptional and emergent circumstances, but were the logical result of the new philosophy of life offered by the Gospel.

I. First among these desirable features of the early church was a steadfastness admirable and beautiful as it is rare. An ancient psalmist prayed, "Create within me a constant heart." No such prayer is recorded here, because the Holy Spirit is here, and when he is in the human heart, then humanity, with all the impulse and caprice, is "established, strengthened, settled." All the difference between Peter the wavering and Peter the Rock is due to the fact that the Holy Spirit made him over in the likeness of his Lord.

They "continued steadfastly" in the doctrine and fellowship. They "continued daily with one accord in the temple." The gift of continuance—or of perseverance, as one creed terms it, was one of the results of the presence of the promised Spirit. So they endured. So they resisted. So, "when the enemy came in like a flood" the Spirit of the Lord "lifted up a banner against him."

II. A second feature of the New Testament Church was acceptance of and adherence to the "apostles' doctrine." What was that doctrine? Neither the Apostles' Creed nor the Nicene nor the Athanasian creeds as we know them, had as yet been formulated. Nevertheless, the elements of the creeds were there, held in solution, but not yet precipitated.

In this age, when no creed is popular, when we react from any attempt to put into formal statement the principles of our faith, there is an idea that the early church was creedless and that it was held together only by loyalty to Jesus Christ. And it is true, that was the one great feature of their faith, always accented, always emphasized; but think what it involved. We cannot have Christ without having God, and God's love, and God's plan of salvation from sin. We cannot have Christ without having his Gospel. And his Gospel includes a whole system of doctrine—the doctrine of man's lost estate, of man's value to God, of salvation by faith in him; the doctrine of the Holy Spirit, and of a judgment to come. So these early Christians were not so creedless as they are sometimes represented to be. Having Christ, clinging to him, cleaving to him, they had the revelation out of which the common features of all Christian creeds were to be evolved.

III. A third element present in that early

church was fellowship. They acknowledged their fraternity by breaking bread together ceremonially and by breaking bread together informally from house to house, that is to say, in one another's homes. They were as one great family. Two things united them—a new-found sense of brotherhood and a premonition of impending social danger. Indeed, their fellowship was five-fold—they had a common citizenship, a common peril, a common task, a common hope and devotion to a common friend.

It is wonderful how certain influences tend to unite and solidify otherwise disparate elements of society. Two families have lived on opposite sides of the same city streets for months with practically no acquaintance. Both were strangers to the city and to each other. One day, one of the families discovered that they both came from the same distant city. They had not known each other there, but that common tie drew them together and held them in delightful friendship for years.

The foreign legation at Peking were on visiting terms with one another before the Boxer outbreak, but during the siege they lived in one compound, and had all things in common. That was an emergency, and it made a communistic society. After the siege, each returned to its own grounds, but they were all henceforth nearer and dearer to one another than ever before.

The heathen world had not yet declared war on Christianity, but every wise man, every man of any prevision, must have known that the pagan gods would die hard amidst the anger of their devotees, and that trying times were to come. Jesus had foretold it—"In the world ye shall have tribulation." So, before the shock of battle came, they stood the closer together that they might not be surprised and scattered; they stood, as stood that regiment of British soldiers in Africa, who, when overwhelmed by superior numbers of savages, and knowing that no flag of truce would be respected, closed up the gaps, stood the more closely together, sang "God Save the Queen," and fell together to the last man. So the Zulu chieftain himself testified afterwards.

It were well for modern Christians to remember the common citizenship that binds us together, and the common perils we confront. The unbelief of the world is aggressive. It would take from us our Bible, reduce the church to an Ethical Society, and replace the Sabbath with a mere "week-end." The enemies of the Cross know no difference between Lutheran and Baptist and Methodist and Presbyterian. And, since our points of agreement are so many more than our points of difference, we should recognize our essential unity. And there is before us a common task—the defense of the faith and the expansion of the Kingdom. This calls for fellowship, for mutual respect and sympathy among Christians of every name, looking for the day to dawn when the Master's prayer, "that they all may be one," shall be answered.

IV. Another lesson for us is in the evidence these texts present that the spirit of the Apostolic Church was one of worship, in which prayer had a great part, and from which praise was never absent. It was a glad some

spirit, a rejoicing spirit, a thanksgiving spirit. Daily they "ate their food with gladness," "praising God." We have all read these words a hundred times. Have we ever stopped to ask ourselves the reasons for their gladness? What had they to be thankful for? Or rather, let us ask, what had they that we have not?

Were these early Christians prosperous? That is, had fickle fortune smiled on them to their enrichment? No. Were they in favor with the king? No. Had they the popularity of social favorites? Not that. Why then should they rejoice? What special circumstances called forth this flow of praise? Superficially it seems a causeless thing. But when we look more deeply, we find truth justifies their course. They were not beside themselves, or drunken with new wine, but they had been made to see God's goodness as never before.

Moreover, these Christians had come to see God's love. Goodness is not always love. Benevolence is not always affection. These disciples had been given to see that God's goodness does not exhaust itself in benevolence, but finds its highest expression in redemption. All history had been moving toward one point, and that point was the Cross. The Greek poet saw only death there. The Roman captain saw weakness. The Jewish priest saw failure. The Christian saw love. Forth from their first vision of that Cross these Christians went singing, as brooks sing when south winds blow, and as birds sing amid the flowers of June.

God's goodness, God's love, the victory of the Cross, and one thing more, lent volume to their praise—the death of death. They believed that Jesus was still alive. Multitudes had seen him alive after his death and burial. And that knowledge was like the lifting of a heavy pall from their hearts.

Samuel Johnson said to Garrick when he saw the consummate actor's spacious and luxurious home, "Davy, it's such things that make dying hard." "What is wanting to make this pageant satisfying?" said a king to his prime minister on a day of pomp and splendor. "Nothing but permanence," was the reply. Open this Holy Book at this chapter, which tells of the life of the early Christians, and see a light before which all shadows vanish, shadows of sin, shadows of sorrow, shadows of failures, shadows of loss and shadow of death. They all vanish in the light of a life that death could not conquer and that time does not dim.

Our joy is a composite of many congratulatory thoughts, on national and social and personal advantages. But let us lift up our eyes, above merely earthly gifts to him whose joy made early Christians glad, whose presence still is with us even now.

The Rev. F. B. Meyer says we must teach our youth not so much how to die as how to live. We must acquaint ourselves with the tastes that are being cultivated, and the pictures that hang in the chambers of their imagination, and in reply to the question, "What is the best way of keeping boys from eating green apples?" he would quote the words of a friend—"Give them ripe ones." This sounds like something we have heard about "the expulsive power of a higher affection."

PRAYER AND PEACE

REV. J. STOCKTON RODDY, Ph. D.

Text: "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2.

It has been reckoned that from the year 100 to the year 1881 there were but 227 years of peace. War has filled so much of the time that history has been written too much as if wars were the chief things in a nation's life. Historical celebrations have centered too much about battles, and have given undue emphasis to military and naval features. The tendency to observe the anniversaries of great discoveries, inventions, and events having to do with peaceful progress should be encouraged. The triumphs of peace rather than those of war should be glorified. But what do we have? We have celebrations of battles and wars, but when do we have a national celebration of the invention of electric lighting? When do we have celebrations of the time of the perfection of the telephone making it possible for men to talk to each other over long distances? Do we celebrate the date when the telegraph was invented that the messages of the world might be sent over the wires around the world? Or of the day when first the wireless aerogram pulsed its message to a distant point and made it possible for ships and thousands of lives to be saved? Or the day when Stephenson made practical the steam engine and possible the wonderful locomotive of today? Oh, yes! we celebrate battles of the nation in which men's lives have been taken by the thousand, but how many are the days of national celebration in our land of the inventions that have made life safe and happy? Do we celebrate when the cotton gin was first put in use? It is learned that since that machine was made and put into use that the world is clothed at a minimum of expense as compared with the time before it was invented.

I. When we pray for peace our prayer must be believing prayer. It should be something like that of Oliver Huckel:

"God of our fathers, God of the nations,
Sovereign supreme over all the wide world,
Here we would praise Thee with heartfelt ob-
lations,
Here while the banner of peace is unfurled.

Lord of the centuries, pardon the ages
Dark with the terrors of battle and blood;
Give forth Thy light and unfold the bright
pages—
Glorious era of true brotherhood.

Judge of all peoples, still with us pleading,
Teach us Thy justice and reason and right;
Give us courage to follow Thy leading,
Children of liberty, children of light.

Rise, O America, rise in Thy splendor,
Lead forth the nations to war against war;
Stand for the highest, be Freedom's defender,
Brotherhood, justice and peace evermore."

II. We have a record that prayer is heard and heeded. If it were not so we would not pray. Should we ask for anything if we never had it granted?

You remember how Jacob wrestled in prayer and prevailed. You remember how Moses cried in prayer to God and the sea was divided and the Israelites went over in safety. You remember how Asa prayed and victory was gained in the battle. You remember how Moses prayed and victory was given. You remember how Daniel prayed and the dream was revealed to him which told of the destruction of the city. You remember how he prayed and the mouths of the lions were shut and he dwelt in safety. You remember how the church prayed and Peter was delivered from prison. You remember how Nehemiah prayed and the king's heart was softened and his people were freed.

Do you remember the story that is told about "Stonewall" Jackson? One day, devout Christian, great fighter as he was, standing in front of his tent door and looking down over the mass of blue and gray he offered a prayer. This is the record of the prayer that he made, "Oh God, bring quick victory to one army or the other. O God, settle this cruel warfare, and send us back to our homes, to our God-given purpose of winning men to Jesus Christ."

Let us remember that prayer is answered, that God does hear the pleas of his people, and that he does heed our prayers. The Bible is full of records; men's lives are full of records of prayers answered. Men should turn to him constantly and pray the prayer that he has taught us to pray and God will help them to remember his goodness. We have heard of the prayers of Washington for peace, so that those coming after him might live in freedom, and so that men might have what we enjoy today, the right to assemble here to worship God, and to control our representatives in the halls of legislation. These things have come, I believe, as a result of prayer to the all powerful God.

If you want things, pray for them and if you want them enough to pray for them in absolute faith and belief they will come to you. It is when we doubt that God does not heed, or when we do not want what we ask for that he does not answer our prayers. God looks upon a prayer like that as an insult to his divine intelligence.

III. But sometimes he answered a prayer by denying it. The story is told of a famous man that when he was a little child in the arms of his nurse he strove to touch the stove. He cried and screamed because she kept him away from it. His mother, who was sitting near, said to the nurse at last, "Let him touch it. He won't want to do it again." God sometimes answers our prayers in the same way. He lets us do things that burn, mark us, mar us, and scar us in order that we may come to an understanding of his grace. Some things are kept away from us because God, in his goodness, knows the things that are best to be kept from us.

IV. We should pray for peace, and desire it with all our hearts, and God will grant the prayer.

How trivial in God's sight are the causes of most wars. Personal ambitions, greed, desire of gain, personal glory of a monarch, evil liaisons, personal quarrels, envy—many as trivial as that of the child who cried for the privilege of touching the glowing stove.

Study the war of today which is devastating Europe and you will find that it is absolutely inexcusable. We need to remember that God lets men burn their fingers sometimes because they will not learn the lesson in any other way. Oh! that the time would come when men would settle disputes as did the ancient Gauls. When any differences arose among them and their kings marshalled their armies to commence battle then the armies would try to persuade their kings not to go to battle, and if the kings refused to listen to them, the armies turned to the kings and said, "You made this battle yourself," and they forced the kings to do their own

fighting. It would be a good thing if every king and monarch in this great disaster, were forced to go out and fight the battles themselves instead of sending thousands and thousands of men to death and destruction.

I wish that every man and woman would understand what it is to pray that God would bring about, speedily, the end of the wars, speedily bring peace. Let the God-fearing cry to him to send his spirit into the hearts of men and peace will come for "the effectual fervent prayer of a righteous man availeth much."

We who fear God, who believe that he is the hearer and answerer of prayer, need to gather together and unitedly voice our prayer to God that he send his spirit upon all the earth, that he touch the heart of every ruler and person in a "high place" so that Jesus' spirit, which is the spirit of brotherhood, of life, of peace, shall control and guide them to a speedy settlement.

THE MESSAGE OF THE TREES

GEORGE ERNEST MERRIAM

"Who his own self bare our sins in his own body on the trees." 1 Pet. 2:24.

Few people would admit that they had no interest in trees, but very few really appreciate the trees. Many who are conscious of the material value of trees or of the comfort which they provide on a hot day by the dusty roadway are blind to their artistic beauty and, above all, to their spiritual lessons.

The Oriental delighted in the riddle which represented life as a tree—a singing tree, every leaf of which was a mouth, and every leaf joining in the great concert of praise. Surely the Christian life is like a mighty elm, reaching toward heaven with its trunk of it, may be, four-score years, its branches and twigs, better known as months and weeks and days, and its countless leaves, the moments of active thought or thoughtful action.

I. He who finds sermons in stones, and books in the running books, will find tongues in the trees. Among the definite lessons taught by these monitors of the forest, the first is that of hospitality. The original home of our ancestors was probably in the trees; as, until recently, in certain islands of the Pacific, so once everywhere, save for the occasional cave or natural fortress among the rocks, man could not easily find a safer retreat than among the branches of the tree-tops. Here he could easily build his temporary or his permanent home, comparatively secure from hostile tribes and the wild beasts of the thicket.

The modern man is apt to think of the tree as a guardian of wealth, rather than as a nursemaid to his emotions. The cry of the modern forester has as its burden the wastefulness of the axe, and the drought and the poverty of soil that follow the devastation of the wooden hillside. I have read of a farmer who could not rest until he had cleared from his land the hundreds of black walnut trees which, to his mind, encumbered the soil by preventing the larger harvest he desired. Thirty years later his entire farm was worth only a few thousand dollars, whereas he himself estimated that, if he had left the timber, it would in itself have been worth a million dollars at

least, as agents from England and France were scouring the United States, buying up old logs, stumps, and such trees as they could find of this variety, that they might work over the increasingly rare and valuable wood for purposes of veneering.

But you and I cannot think of the tree merely in its monetary value. Not only is the forest the natural place to find the flower and the fern and the running brook, but from the wooded mountain top comes the water for the thirsty city, in the days and months when otherwise the reservoirs would be empty.

Just so, Christ is the perennial hope of the Christian—at once the water and the wine, as well as the bread of life. In his unflinching care there is balm for the heat of the day and the wounds of time, a protection from every menace of life. So the Christian Church should be, like its great head, a mighty banyan tree, reaching out its shade and shelter over the human race. And we must not forget that on both sides of the river of water of life stands the tree of life, bearing twelve manner of fruits, yielding its fruit every month and the leaves of the tree are for the healing of the nations.

It was a canny Scotsman who said to his son, "Be aye sticking in a tree; it will be growing while you are sleeping."

Is it any wonder that the state of Massachusetts cares for its shade trees at the roadside carefully and tenderly. All hail to every tree-planting association, wherever it may exert its beneficial influence!

II. Yet the growth of the tree is but a symbol of the growth—more rapid, more marvelous, much more permanent—of the human spirit. Every Sunday School, every Christian Endeavor Society, every church is a forest where human saplings are growing up in their most natural and normal surroundings. We think almost scornfully of the lack of vision on the part of men in the past who failed to see the value of their forest-clad land, so rich in future possibilities. So, too, we talk of the conservation of nature's wealth. But are we any wiser when it comes to our own opportunities and privileges as we deal with the seedlings of the

kingdom? What of the child-life in our factories, in our sweatshops, and our worst tenement sections? What are we doing to check and remedy this evil?

The Chinese have prided themselves on the art of dwarfing various kinds of evergreen trees. There are specimens that you could carry easily on your arm, and yet are said to be a thousand years old. But these ancient monstrosities cannot thrill me like one of the creations of Luther Burbank, who hastened the growth of trees so that certain specimens in his dooryard have towered two hundred per cent higher than the parent stock. Shall we permit the powers of greed and of darkness to dwarf the child-life of America? Or shall we see to it that they grow into larger statue and into broader service than has been possible to us? It is said that Dr. Jordan presented as an object lesson to a class in Stanford University seventy-three different species of apples grown on a single tree in the garden of the wizard of Santa Rosa.

"But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control, against such there is no law." Better than seventy-three varieties of apples are such fruits of the spirit as Paul here enumerates. And that child, whose life is so grafted that there is the possibility of such a harvest, will, like the Lord Jesus, advance "in wisdom and stature, and in favor with God and Men."

III. You know the worth of a tree by partaking of its fruit. That is the best standard of its value, a better standard than its girth or its highest combined. And what is true of a tree is true of a man. Neither his *avoirduois* nor his stature, his fine looks nor his culture, his position nor his wealth—none of these things, but the things that you see him do, the fruit of the spirit that is within—it is this that marks and makes his manhood. When shall we learn to appreciate the truest fruits, the most significant works of life?

IV. In looking upon a spreading chestnut tree you forget for the moment its outstretching hospitality, you forget the accumulated growth, you forget even the harvest of nuts, though the ground may be covered with burrs; you remember one thing—the fact of the preparation. Significant indeed are the years of growth that have preceded the bearing. More significant by far was the original burr, the original nut, from which came the life of this nut-bearing Hercules. Said the Hindoo father to his son: "Bring me a fruit of that tree, and break it open and see what is there." When the obedient son replied, "Only some small seeds," the father continued: "Break one of them, and tell me what you see. Then answered the boy: "Nothing." Said the wise old Hindoo: "My child, where you see nothing there dwells a mighty tree." Hence comes the saying, "In a nutshell." In the wisdom of God the lessons of growth and fruitfulness are all summed up in that little cell of compact nutrition within the kernel of the nut. And, mark you, it is not preparation on the side of the nut, but on the part of the Creator; it is not your preparation nor mine that eventually makes us great and good and fruitful; though, thanks be unto God, we may have our part therein. But if we are

not good and fruitful, we bring to nought the plans of Deity itself, we throw away the resources and the possibilities placed in our hands, and, like the barren fig-tree, our life is blasted because it fails to fulfill the prophecy which was made in the seed-time of our existence.

V. There is another lesson. When the tree's life is ended, its work begins. We may speak thoughtlessly of this or that as being but "worthless lumber," but the metaphor has lost its meaning; in this era lumber is anything but worthless. It may be sawed into the rough boarding for the walls of a house; it may be worked into costly furniture to adorn the parlor or for use in the living room; it may be cut into little bits and used in the mosaic center of some article, the artistic excellence of which means an almost priceless value.

So Christ's life was of worth to others, not to himself; and it culminated in his sacrificial death. The atonement, the influence which brought God and man together, making man realize that he and his Father were at one, and that each dwelt in and for the other—that atonement commenced in the hour of nativity and culminated in the hour of crucifixion. As with Christ so it should be, in some measure, with his disciples. Let us remember that we cannot live to ourselves alone. We have a duty toward others.

You have seen the arboriculturist cut out from the inner part of the trunk every bit of decayed material and fill the opening with protecting cement. And you have approved of such care and expense that these objects of beauty might prove a joy, if not forever, at least for another decade or more.

So it seems to me that the tent work of evangelistic committees in our great cities and the revivals that take place from time to time are well worth while; for they heal the cleft that has come and make strong once again the human life that, without such assistance, was doomed to speedy decay and death. We, too, should have our share and make our sacrifice, in the name of Christianity and of its Master, to save these wrecks wherever possible, that in time may yet become monarchs of the forest. How much better, nevertheless, to prevent any and all waste among the saplings and the smaller trees; let them be so trimmed and trained that, in the years to come, they will be not only objects of majestic beauty, but most precious in the building of society and in the forwarding of the enterprises of the Kingdom. It will be done only as we bring to the hearts of men the spirit of growth and of fruitage, the spirit of obedience to the laws of life, and the spirit of continual service and eventual sacrifice.

A Hindu trader in Kherwara market; "Pema, what medicine do you put on your face to make it shine so?"

Pema answered, "I don't put anything on."

"Yes, you do. All you Christians do; I've seen it in Agra, and I've seen it in Ahmedabad, and Surat, and I've seen it in Bombay."

Pema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine; it is—Happiness of Heart."



Interdenominational Association of Evangelists



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NEW TESTAMENT EVANGELISM.

In the divine program for the church there is a place for the evangelist: "and he gave * * * some evangelists." The recognition and the reception of the evangelist by pastors and churches mean progress for the cause of Christ. The evangelist is a special pleader with special preparation and at a special time for the presentation of the message, but taking his place beside the pastor in the supreme and constant work of the church—the proclamation of the glad tidings of salvation in Christ Jesus.

The emphasis of New Testament evangelism is what was in the mind of the Interdenominational Association of Evangelists when, at their annual meeting recently, they took what is regarded by a majority as the greatest forward movement in its history. To put pastors in touch with accredited evangelists, to extend evangelistic effort wherever possible, especially from the various centers where evangelists are working and where outlying territory always is more or less affected by such campaigns, to place singers with evangelists or pastors, and to do all that is consistent and possible in arousing the promoting evangelist, the association has secured the services of the Rev. Parley E. Zartmann, D. D., as its Extension Secretary. For the last three years Dr. Zartmann has served as secretary of the Extension Department of the Moody Bible Institute of Chicago, and previous to that he was associated with the Rev. J. Wilbur Chapman, D. D., in the direction of the work of the General Assembly's Committee on Evangelistic Work.

Headquarters for the association have been established at Winona Lake, Indiana, and pastors desiring the help of evangelists, singers or Bible teachers, should feel free to correspond with the secretary, whose service to the churches is made possible through the subscriptions made by a number of the leading evangelists, because of their belief in this work and their desire for its promotion. The secretary will be able also to accept a few brief engagements for teaching and inspirational work, or the holding of conferences. The officers of the association are: President, Herbert C. Hart; vice presidents, William E. Biederwolf, Milford H. Lyon, William A. Sunday, J. Wilbur Chapman and Chas. R. Scoville; a board of directors; and the following Extension Committee: M. B. Williams, Henry W. Stough, Herbert C. Hart, I. E. Honeywell and George T. Stephens.

The Hendricks-Carter meetings, in Raymond, Mo., resulted in 123 conversions. Each evening the church was crowded to its utmost capacity, and the meetings are said to be the best ever held in Raymond.

Dr. French E. Oliver held a five weeks' meeting in Bakersfield, Cal., and a pastor says: "God has greatly stirred the city, and the churches will reap long after the meetings have become history."

E. P. Loose held a meeting in Cozad, Neb., last month, which was unusual in spirit and blessing. Early in the campaign, at a Monday night meeting, more than one-fourth the congregation gave themselves anew to Christ, among them being fifty high school students.

Chas. T. Wheeler, secretary-treasurer of the Interdenominational Association of Evangelists, had a most successful meeting in Staunton, Ill., in January and February.

In February E. E. Davidson and W. H. Collison conducted a meeting in New Brighton, Pa. From here Mr. Collison went to Athol, Mass., to assist Rev. Chas. T. Schaeffer.

Alton, Ill., experienced a great revival under the leadership of W. E. Biederwolf, the meetings closing on February 8, with 2,500 decisions in response to the appeals of the evangelist, and a spirit of revival and enthusiasm pervading the

churches. From Alton the evangelistic party went to Meadville, Pa.

The Bob Jones meetings in Noblesville, Ind., were very successful, and there were 1,454 decisions. The party spent February in Hartford City, Ind.

Miss Victoria Booth-Clibborn assisted her mother, in January, in special meetings in the Englewood Baptist Church, Chicago. The church was packed nightly, besides the largely attended afternoon meetings. There were many conversions, some of them remarkable.

Mt. Pleasant, Ohio, was stirred as it had not been for twenty years, by R. Hayes Willis; the largest auditorium could not accommodate the people; there were many conversions, a large per cent being men.

East St. Louis, Ill., has been considered a very difficult field for evangelistic work, but the city has had a great awakening through the ministry of Hart and Magann, and the meetings were among the best ever held by these evangelists. There was intense interest throughout the city; over 5,000 people were present on the closing night; there were 2,626 conversions and 1,500 Christians who renewed their covenant. In the early part of the campaign 1,000 people responded to the invitation given in two days.

Hugh A. Knowles held a successful meeting in Shell Rock, Ia., last month, and March 7 begins in Carson City, Nev.

F. G. Fischer, associated with Evangelist Hanley, reports that in a recent meeting in Trinity M. E. Church, Wichita, Kans., there were 344 conversions.

Geo. T. Stephens and party closed a meeting in Auburn, Ind., Sunday February 7. The city has a population of about 5,000. Frequently the tabernacle was much too small to accommodate the people. There were 1,295 decisions, and all forms of church life were revived and strengthened.

C. Fenwick Reed had part in the special campaign in the Indianapolis churches, holding his meetings in St. Paul M. E. Church. Three hundred united with the church, and others went into near-by churches. Following the Indianapolis meeting he was in Geneva, N. Y.

Chas. F. Allen is working with Ora Samuel Gray, of Amherst, Mass.

A union tabernacle meeting was held in New Paris, Ind., by the Rev. E. L. Baumgardner party, the meetings closing February 7, with the number of conversions exceeding the population of the town. The entire community was blessed.

Hurley D. Sheldon reports a good meeting in York, Pa.

Fort Wayne, Ind., considered a very difficult field, has had a gracious revival under the leadership of Milford H. Lyon; with him were associated workers adapted to carrying out the plans of his splendid organization for bringing the gospel to all sorts and conditions of men. A large tabernacle seating nearly 5,000 and centrally located, proved far too small to accommodate the people. The campaign was the greatest in the history of Fort Wayne, and in the experience of Dr. Lyon. On one Sunday over 700 people accepted Christ, and the total reported decisions was 4,896.

M. B. Williams conducted a four weeks' meeting in North Liberty, Ind., resulting in 356 decisions, and a great uplift in the religious and civic life of the community.

Approximately 6,000 persons, or ten per cent of the population of Altoona, Pa., hit the trail in the seven weeks' campaign conducted there by Henry W. Stough. Hard and telling blows were delivered against the liquor traffic and other evils. There were many unusual incidents in the campaign, the total attendance is estimated to have been about 430,000 persons, and Dr. Stough declared that it had been the greatest series of meetings in his career as an evangelist.

C. Connor Brown held a two weeks' meeting in the First Presbyterian Church, Maysville, Ky., drawing large crowds. The pastor says: "Mr. Brown is an evangelist of undoubted power. I recommend him."

The Sunday meetings in Philadelphia were scheduled to close February 28, but they will continue two weeks longer. Great crowds throng to get into the large tabernacle, thousands are turned away, numerous outside meetings are held daily by Mr. Sunday's associates, the entire city and community have had a surprise and revelation of the revolutionizing power of the old Gospel as preached by this modern prophet, and evangelism has a new impetus in the East. Urgent invitations have come from New York City, and also the borough of Brooklyn for Mr. Sunday to hold meetings in these great centers. Within the first six weeks over 16,000 people came forward in response to Mr. Sunday's appeals, and many churches are feeling the blessing of this work. The local papers have given most hearty and generous support. The local expenses, \$50,000, were secured within six weeks, and without difficulty.

Chas. G. Jordan and Ralph Mitchell expected to close their Warren, Pa., campaign, February 14, but because of the great interest and for the sake of the value in the anti-liquor election on February 22, Mr. Jordan consented to stay until February 21. Before one of the evening meetings 5,000 men and women paraded to the tabernacle to the music of four bands, in a demonstration against liquor.

On the first Sunday following the R. E. Johnson campaign in Lehigh, Pa., the largest church in town, with a membership of over a thousand, was unable to accommodate the people wishing to attend the evening service. The same afternoon a convert of the meetings addressed a meeting for men in the tabernacle, 1,200 being present.

For the third time D. S. Toy has held meetings for Rev. E. F. Wiest, the last two being in the big church in York, Pa. Great good resulted from the last campaign. Mr. Toy and his party are now in a union meeting in Honesdale, Pa., and the armory proved too small to take care of the crowds.

The Fulton, Mo., "Daily Sun" printed a souvenir edition in giving a retrospect of the Forsythe meetings in that city in January and February. The meetings began in a church, but soon a tabernacle was built, and even that proved inadequate. There were more than 1,200 conversions.

Brown and Curry held a meeting last month in Long Beach, Cal., and two weeks before the close there had been more than 1,000 conversions.

H. B. Roller took part in the Indianapolis meetings in January; following that he went to Madison, Ind., for the third meeting in that city.

J. C. Ludgate reports that he is keeping busy. Engagements, until February 14, Sheffield, Ia.; February 21-March 14, Beaver Falls, Pa.

E. B. Westhafer was in Oakwood, Ohio, until February 10. Other dates: February 14-March 12, Williamsburg, O.; March 14-April 4, West Union, O.

The pastors of Windom, Minn., say the recent meetings conducted by C. C. Smith and A. C. V. Gilmore are the most successful held in the city in many years. About 300 responses to the appeals made. Mr. Smith is a brother of Fred B. Smith, and, like his brother, is popular with the men.

C. W. M. Turner assisted Rev. Leon Arpee in meetings in Nelsonville, Ohio.

John M. Linden closed a four weeks campaign with the First Baptist Church of Homestead, Pa., on January 31, with 130 decisions for Christ. The month of February he is giving to the Calvary and Welsh Baptist Churches of Taylor, Pa.

J. W. Oborn and C. E. Faust report their dates as follows: January 24-February 21, Westerville, O.; February 25-March 14, Monticello, Ind.; March 25-April 11, St. Marys, O.

A. M. Bruner, Industrial Specialist, is meeting with success. He had a big part in launching

meetings in ten shops in Canton, O., averaging 400 a week. In Louisville he spoke to 1,800 men in one week, with a chorus of forty assisting. In Muncie, Ind., fifteen shops were opened for meetings and Bible classes, attendance 3,500 at fifty-one meetings.

The R. Sam Kirkland Evangelistic party closed one of the greatest meetings they ever had in the same sized town, 1,200 at Mt. Morris, Ill., January 21. In addition to the large number of conversions there were at least 750 out of a crowd of 1,000 the last night, who pledged themselves against dancing, card playing, or playing any kind of games for gain. All the converts have joined some church.

Erskine and Imrie held a union meeting in Freeport, Mich., in February, and until March 22 they will be in a meeting in Mendon, Mich.

From January 7-31 Rev. J. Wilbur Chapman and Chas. M. Alexander were engaged in a campaign in Lima, Ohio, twenty churches co-operating. The Memorial Hall accommodated two thousand when all available room was taken, but from the first night it was too small. Fully two thousand souls have been reached, more than five hundred were received into the churches within a week. Business men unite in praising the spirit, enthusiasm and success of this really great campaign, and they say it has left the most remarkable spirit of love and co-operation. One night about forty young men offered themselves for the gospel ministry, and a hundred young women for mission work. The follow-up work is to continue for three months.

Coale and Huston have recently held very successful meetings in Walla Walla, Hood River and Goldendale, Wash. Their other engagements are: March 7-21, Alexandria, La.; March 22-April 11, Coleman, Texas; April 12-25, Austin, Texas; May 2-23, Whittier, Cal.

Evangelist H. W. Bromley reports a most gracious greeting in New Martinsville, W. Va., with more than eleven hundred decisions and the churches greatly revived.

W. H. Williams spent most of February in a meeting in San Jose, Cal., and has the following engagements: March 4-21, Madera, Cal.; March 28-April 12, Lafayette, Ore.; April 13-26, Dundee, Ore.; April 29-May 10, Baker, Ore.; May 12-24 Sumpter, Ore.; May 27-June 7, Granger, Wash.

William Asher and Clarence Lane held a successful meeting in Pennsboro, W. Va. Mr. Asher will spend some time in Philadelphia.

The Byron J. Clark party closed a very successful meeting at Greeley, Kans., February 3. A movement for church federation was started. In February the party held a meeting in Kansas City, Mo.

Colegrove and Preston held a successful meeting in Riceville, Ia., in February.

Miss Jean Lamont has been associated with Billy Sunday for special work for women in connection with the Philadelphia campaign.

Evangelist C. E. Hillis and party began a union tabernacle meeting in Marysville, Pa., February 28, which was to last for five weeks.

Newlin and Maltbie conducted a campaign in Barberton, Ohio, a suburb of Akron, with more than five hundred conversions, and a gracious revival of the churches.

The Stephens-Storrs party have conducted a difficult but successful meeting in Alexandria, Ind. Frequently the tabernacle was too small; the total number of conversions was 750.

Chas. Reign Scoville and party are in the midst of a strenuous campaign in Akron, Ohio, after a successful meeting in Aurora, Mo.

Following a meeting in Troy, N. Y., Milton S. Rees went to Boston, Mass., for a meeting in which nine churches have joined.

A boy went to a merchant in search of a job. "What can you do?" he was asked. "I can try my best to do anything you tell me." "What have you done?" "I have sawed and split my mother's wood for two years." "What can you not do?" was the next question. "Well, sir," the boy replied after a moment's thought, "I have not whispered in school for over a year." "That is enough," said the merchant. "A boy who can master a woodpile and bridle his tongue must have good stuff in him."

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

The Anti-Saloon League will hold a National Biennial Convention, July 6-9, on the "Million Dollar Pier," Atlantic City, N. J.

On the roll of the agricultural college of the state university of Maine appears the name of William T. Haines. Mr. Haines graduated from the university in the class of '76, and later was elected governor of the state. This office he has just laid down, and wishing to spend the remainder of his life farming, rather than in his previous profession of law, he has enrolled for a course in scientific agriculture.

The foreign missions statistics of the United States and Canada for the calendar year 1914 were announced at the annual meeting of the Foreign Missions Conference in Garden City, Long Island. The total income of American foreign mission boards during the year was \$17,168,611.18, as compared with \$16,043,631.76 in 1913; \$4,243,967.60 were contributed by natives to the work being conducted by American missionaries; there are 9,969 missionaries enrolled by the several organizations; 159,286 persons were baptized during the year, as compared with 121,811 the year before; 9,946 churches are reported, a gain of 510; there are 606 colleges, theological seminaries and training schools, and 12,969 other schools, with a total attendance of 547,730. The statistics purport to cover the work of all American organizations doing educational and philanthropic as well as missionary work outside the United States and Canada, except that conducted under the auspices of certain home mission boards in Mexico, Cuba, Porto Rico, Hawaii and Alaska. For this work \$414,438 was contributed in 1913, and \$509,510 in 1914.—Christian Work.

E. K. Warren, of Three Oaks, Mich., has been elected president of the International Sunday School Association, to fill the place of H. M. Hamill, recently deceased.

At the opening of this year the number of illiterate children in the United States per thousand was fifteen, or 1 1/4 per cent. This is an advance over forty-two in every thousand reported in 1900. The report is on those children between 10 and 14 years old who can read and write. The quality of immigrants coming into this country is shown to be rather above than below the standard prevailing here, for in the northern states, where most of the newcomers settled, the rate of illiteracy has been decreased by larger percentages than elsewhere. Oklahoma in 1900 had 124 illiterates in every thousand of all ages over 10, but in 1910 it had only seventeen. This is the result of a vast expenditure of public money on the education of youths of all races in Oklahoma.—The Continent.

Clarence H. Howard, president of the Illinois Steel Company, refused an order for two million dollars worth of shrapnel from one of the warring nations, saying:

"All the steel plants in the world and all the battlefields and firearms are not so wonderful and valuable as one human life, with a soul draped up in it."

The Commission on Christian Education of the Federal Council of the Church of Christ in America has prepared a set of Sunday School lessons on International Peace, to be placed in the regular Sunday School courses and quarterlies of the various denominations. They were prepared by Prof. Norman E. Richardson, of Boston University, under the direction of a joint committee representing the Sunday School Council of Evangelical Churches and the World Peace Foundation.

Officers of several national reform organizations are concerned relative to vice conditions in San Francisco during the Panama-Pacific Exposition. It is reported that while conditions inside the grounds seem to be safe-guarded, the city of San Francisco has not taken the same precautions, and indeed it is frankly said that the city is to be "wide open" during the exposition. The organizations interested are now urging the matter upon the commissions asking that they take action relative to conditions outside the grounds as well as inside.

The first Adult Bible Class convention for an entire province or state has recently been held in Toronto, with over five hundred delegates present.

"Do more laboring men own their homes now than under the saloon regime?" This was one of sixteen questions sent to fifty cities and towns of Tennessee some time ago. The replies showed an increase of 48 per cent in the number owning their homes since prohibition went into effect.

If the people of Russia continue to abstain from alcoholic drinks, that country in ten years could make good a loss of 500,000 men in the European war. So declared Arthur Hunter, an actuary, at the recent annual convention of the Association of Life Insurance Presidents in New York. Investigations on behalf of thirteen leading companies showed that of fourteen classes of persons connected with the manufacture and sale of alcohol only one—that of distillery proprietors—has a normal death rate. Among hotel proprietors, who even occasionally attend bar, and among saloon keepers, whether attending bar or not, the mortality is 70 per cent greater than among even locomotive engineers. In other words, the average saloon man may expect to die six years before his normal time.—The Continent.

Alaska.

Dr. E. Lester Jones, public commissioner of fisheries, has completed a six months' survey of conditions throughout Alaska. His report is a stern rebuke to the government for the inefficiency of its internal administration of the northern possessions. Laws regulating the sale of liquor are violated with flagrant persistency, evidently with the connivance of the officials, and little respect is shown toward laws regarding the protection of fish and fur bearing animals in Alaska and in the Pribilof and Aleutian islands. His report denounces the conduct of white men of those regions toward natives. "The white man's lack of care and regard for the sanctity of the native's home is the crime of Alaska," reads the report. "In many sections the wife and daughter are dishonored, and any resistance from the husband, father or brother is overcome by threats and bribes and liquor. Wherever the white man has settled the saloon prevails, and that has had more to do with the ruination of the Indian and the Aleut than all other causes." The report revealed dishonesty and corruption among government officials, in one instance a commissioner, a deputy marshal and a deputy clerk of court being interested in a cannery where they did everything in their power to see that their interests were not molested and that their company was not prosecuted after it had been found violating the law. Dr. Jones favored vesting full authority over the industries in the department of commerce.—The Continent.

From the last United States census we learn that the wet state of Nevada had, in 1910, 353 prisoners for every 100,000 of her population, while her dry neighbor North Dakota, had 63. Nevada had 194 paupers for every 100,000 popu-

lation, North Dakota 14. Nevada had 282 insane people for every 100,000, North Dakota, 108.

The Russian officials report that the government estimates of its income from direct taxes the coming year will exceed last year by over \$33,000,000. This is the first year in which the income from alcoholic drinks has been eliminated. This had reached the amount of nearly half a billion dollars.

Plans for safeguarding moral conditions during the Panama-Pacific Exposition are being announced by the Federal Council of Churches, the Christian Association, the Christian Endeavor, the Hebrew Association and the Salvation Army, while some of the Catholic federations are taking like precautions.

The prize of \$500 offered by Everybody's Magazine for the best essay on the subject, "What We Have Learned About Rum," has been awarded to Isaac Fisher, a negro student at Tuskegee. There were some 9,000 contestants.

The American Sunday School Union.

The American Sunday School Union on March 1, 1915, made important changes in its editorial staff. Dr. Edwin Wilbur Rice and Dr. Moseley H. Williams retired from their positions as editor and assistant editor of the society's publications, and their places were filled by Prof. James McConaughy as editor, and Rev. A. J. R. Schumaker as assistant editor.

Dr. Rice has served the American Sunday School Union as editor since 1871, a period of forty-four years, while Dr. Williams has spent thirty-six years at his editorial desk.

Mr. McConaughy has for three years served as managing editor. Besides college and seminary training he has been secretary of the New York City Young Men's Christian Association, and teacher of the English Bible in the Moody School, at Northfield, Mass.

The American Sunday School Union is the oldest interdenominational Sunday School organization in this country, having completed ninety-one years of service, during all of which time its headquarters have been in Philadelphia. Managed by a board of directors of Christian laymen, representing different evangelical denominations, its publications are Biblical, evangelical and practical. It regards its mission as particularly "to the otherwise unreached." Its more than two hundred missionaries, by house to house visitation, by planting Sunday Schools, by promoting the reading of the Bible and of other good literature, by holding evangelistic services, seek to elevate country life. More than 70,000 new scholars, young and old, are gathered each year into its schools; it reports more than 8,000 conversions annually, and from eighty to a hundred new churches of various denominations are organized each year out of its schools. In the past quarter-century—less than one-third of its long activity—it has organized 44,000 Sunday schools, with 180,000 teachers and 1,550,000 scholars (from which have developed over 2,000 churches) and reported over 143,000 hopeful conversions.

GENERAL. Which is Right?

In his interesting little book, "The Future of the Nations," Roger W. Babson says:

"The purpose of every worth while government, institution and other organization is to make people more prosperous. Preludes to constitutions and creeds if worth while can be reduced to the simple phrase, 'In order to make our people more prosperous, we, etc.'"

On the other hand, an article in the Century on Woodrow Wilson, says:

"Democracy never has been, and never can be, other than a theory of spiritual progress, and those who view it as a mere program of prosperity place their feet in a blind path. America is a nation of incurable dreamers. The heart of the people is not found in ledgers; their aspirations are not expressed in profits; and never at any time have schemes of purely material advancement possessed the largest appeal."

Which of these two men is right about America?—The Advance.

The following is quoted from a sermon by Dr. Henry Sloane Coffin, pastor of Madison Avenue Presbyterian Church, New York City. The folly of men is an old theme, but "God's silly children" is a new way of putting it. The preacher said:

This tireless God appears to have one favorite argument—the reductio ad absurdum. He lets his silly children work out their follies until even they are convinced of their foolishness. He is doing it now with self-seeking patriotism, with nationalism based on brute might, with force as the arbitrament of justice, and their tragic folly is being demonstrated for the benefit of the most thick-headed among the sons and daughters of men. And it takes a very, very patient God to employ his argument; to sit by and allow his children to go far enough to see the ghastly absurdity of their wrong-headedness and wrong-heartedness. Faith has scarcely made a greater affirmation of what God is than this: "The Lord is an everlasting God; he fainteth not, neither is weary." And with such a God his servants shall not fail nor be discouraged until with him they have set justice in the earth and the isles wait for his law.

Enthusiasm is the greatest business asset in the world. It beats money and power and influence. Single handed the enthusiast convinces and dominates where the wealth accumulated by a small army of workers would scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel of its object, and like an avalanche overwhelms and engulfs all obstacles. It is nothing more nor less than faith in action.—S. S. Leader.

A hundred and fifty years ago Voltaire said: "It took twelve men to found Christianity. I will show the world how one man can pull it to pieces. One hundred years from now the Bible will be an obsolete book, relegated to the dusty shelves of the antiquarian."

The time of Voltaire's boast has long since expired. Yet no book or set of books begins to compare with the Bible in selling value. Everywhere it is rated as the "best seller." Nothing in all literature presents an analogy to the unprecedented grip of the Bible on Anglo-Saxon civilization.

Undoubtedly popular feeling has changed concerning the Book in the last generation. The hard, mechanical, rigid conception of its inspiration and interpretation has given way to vital, dynamic and flexible conception. * * * The true study is in the vital reaction of the Book upon daily life. Its true test is not in the scholar's study, but "in the fierce light of the public square."

Life is larger than logic, and we are today learning that certainty about life is not gained by learning but by living. The pragmatic is the modern test of truth. "Will it work?" is the crucial question of the hour. "I can call spirits from the vast deep," but the modern pragmatic spirit replies with Hotspur: "Why, so can I, and so can any man, but do they come when you do call for them?"

Here, again, the Bible has very exactly anticipated the modern mind. Its appeal is strictly pragmatic—"taste and see." It wastes no time with proofs, explanations, harmonizations. "If any man will do his will, he shall know." And the vital fact is that most critics of the Bible have been compelled to admit that if it were blotted out of he actual demands of life, something must be substituted, almost exactly, to take its place.—Pittsburgh Chr. Adv.

The Go-to-Church campaign was on the last two Sundays in January in England, only there it is called the Come-to-Church campaign, and the idea is being taken up in every part of England and Wales with enthusiasm. We are not sure but our English brethren have improved upon the American patent. When you say to a man, "Go to church," he can, if he will, steel himself against the imperative, but when you say, "come," or better yet, "Come with me," he is bound as a gentleman to pay some heed to the invitation.—Congregationalist.

Bishop McDowell tells of a Methodist minister whose wife used to ask him in the week what

was the subject of his sermon for next Sunday. One day she quite changed the current of his ministry by asking not for the subject but for the object of his sermon!

The Brotherhood of Man.

Letters of British officers to their families have disclosed some strange incidents in "No Man's Land" between the trenches on Christmas Day. At one place, when the English firing ceased, some Saxons called out: "Englishmen, sing us something." The latter did so, and then a few men went over to see what sort of people the other fellows were. They were received in the enemy's trenches and joined in song. "They were jolly, cheery fellows," a British major wrote home, "and it seemed silly to be fighting them." At another point "God Save the King" was sung, and the Saxons brought out a bottle of wine for the king's health. At still another point it is said that a football game took place between the British and the German soldiers, with the score three to two in favor of the latter. So well did this take that a mutual truce was declared for two days more. But so soon as the higher officers learned of it they naturally put a stop to it. A few more such mutual truces and a few more football games all along the line, and military discipline would be seriously endangered and fighting might cease. The natural human instinct for fraternity, if allowed full play, would soon breed rebellion and the common soldier would be less willing to become "food for cannon." At home the poets compose their taunt songs against the perfidy of the enemy and the philosophers descend to diatribe and invective against their country's foes. But at the front during the brief respite due to the hallowing influences of Christmastide, foes exchange courtesies, play together, each discovering that the other, too, is human. It is "ardly credible," but it is evidence after all that "God has made of one blood all nations." Humanity is bigger than nationality.

God's Idle Houses.

The value of church property in the United States, according to the Census Bureau, increased from ten dollars and seventy-nine cents a head in 1890 to fourteen dollars and ninety-three cents in 1906, at which date it amounted to a billion dollars.

It would be easy to pick statistics in other fields that show a larger total and a more rapid gain, but not so easy to find another equally large investment that is used for such a small part of the time. A great part of the church property is occupied, at most, ten hours a week; and an important part of the increased investment in sixteen years represents competitive building—one denomination putting up a finer structure just because some other denomination has done so.

In the sixteen years, also, the number of denominations increased from a hundred and forty-five to a hundred and eighty-six, embracing two hundred and twelve thousand church organizations. The number of Protestant ministers increased by forty-seven per cent, or nearly fifty thousand in number, and the average pay of all those covered by the report on that subject was a little over fifty dollars a month. Skilled workmen consider that pay inadequate and are privileged to live and dress as cheaply as they please, but a minister is not.—Saturday Evening Post.

A most interesting ancient tablet was dug up in Babylonia some time ago, and is now at Yale University. This tablet had lain in the earth for about four thousand years. It is in the Sumerian language, understood to have been the language of southern Babylonia before the Acadian conquest. The inscriptions on it, so far as deciphered, are legal statutes. They relate to injury to women, repudiation of adopted children, elopement, hire of boats and cattle, and liability in case a hired ox is killed by a lion. All of which speaks loudly of the everlasting sameness of human nature and affairs. What concerned men forty centuries ago concerns them today.—Pittsburg Christian Advocate.

Dr. Frank Crane points out a demonstrative contradiction of the idea that the American cares for nothing but "the almighty dollar."

The present war situation offers the United States the best chance of a half dozen decades to extend trade in South America. Yet thus far practically nothing has been done in that direction.

What has American enterprise been busy at meanwhile? What is the most remarkable thing accomplished by Yankee energy in the past half year? The answer is plain:

The one undertaking which United States business men have pushed through most efficiently since the war began is not a scheme for making money at all, but an enormous plan for giving money away—the relief of Belgium.

While traders complain of the impossibility of getting enough ships for commercial cargoes, the men gathering and shipping food for the Belgians have found a fleet of more than fifty vessels and set them plying the ocean on this merciful errand. Philanthropy in fact has commanded during the last six months a larger share of typical American drive than business.

Dollar-giving today is distinctly ahead of dollar-getting on the scorecard of big national enterprise.—The Continent.

The announcement that the Rev. Father Maloney, rector of the Blank Methodist Church, will address a negro mass meeting in the Y. M. C. A. might be interesting for one of two reasons. At first sight it savors of a remarkable catholicity of interests, but on second reading, suggests the hopeless vacuity of the average reporter's mind when it comes to religious items.

The Embassy to the Vatican.

The special embassy that has recently been sent by Great Britain to the Vatican is headed by Sir Henry Howard. The House of Howard holds the first place among the English nobility, the head of the house, the Duke of Norfolk, ranking first of the English dukes. The primary object of Sir Henry Howard's mission to the Pope is officially declared to be for the purpose of conveying King George's congratulations to Benedict XV., on his elevation to the chair of St. Peter. But it is also stated that Sir Henry and his embassy are to remain at Rome until the end of the war for the purpose of conferring with his holiness concerning any questions that may arise in connection with the conflict.

This undoubtedly means that Premier Asquith and Sir Edward Grey, both Protestants of the most pronounced type, think that the pontiff may play an important role in the establishment of peace. Benedict XV., unlike his immediate predecessor, Pius X., is a statesman and a trained diplomat.

Perhaps he may be the peacemaker among the warring nations. The German press, and German statesmen have publicly declared that they would not accept the United States in that role. It was only the other day that the Cologne Gazette, the leading German paper, declared that it would be foolish for the Germans to accept America in any such role, since American neutrality, while strict, has been more favorable to Great Britain and to France than to Germany. They make the same complaint against Spain. The ancient hatred between Austria and Italy would bar the latter nation.

Benedict XV., therefore, remains, by reason of these conditions, the most suitable and acceptable intermediary to all the belligerents. For each of them, even Serbia, has a large Roman Catholic population. In France, Belgium and Austria the bulk of the nation are Catholics. In the German empire 40 per cent of the entire population belongs to the same creed. The czar has between 12,000,000 and 15,000,000 Roman Catholics subject to his sway, while King George has likewise many millions of Roman Catholics in various parts of his immense empire.—The Cleveland Plain Dealer.

A recent dispatch from Rome says: "Even the most casual observer during this last two dozen years cannot help feeling struck at the willingness with which nations are restoring to the papacy much of the prestige that religious and political upheavals took from it. In the struggle which now rends Europe each of the belligerent powers has striven to stand favorably in the opinion of the Roman Pontiff. * * * And England, after a lapse of 500 years, is once more represented at the Vatican, a fact which the

monarchical press of Italy terms 'an event of first-rate political importance.' So they all come around by degrees. It is for this reason one feels inclined to place high hopes on what the present Pontificate may bring forth. A seat for Benedict XV. at The Hague, or what will correspond to it, at the end of the war is the least that we can expect. And then, who knows, the settlement of the omnipresent Roman question may be effected."

This dispatch indicates that the hierarchy anticipates at least two things—to have a hand in the peace convention that will be held at the conclusion of the present war, and to regain the temporal power of the papacy. * * * The papacy is playing with fire, but seems to be unaware of it.—Christian Observer.

The Greater and the Lesser Law.

The wonder of it is, that across the old physical law of survival of the fittest by brute means, supreme two thousand years ago, could have crept the gleam of a higher law, strangely contradicting it. The greatest marvel in all the world's history is that the Christ could have

been; that the very idea of soul, of human development transcending the physical in utter self-sacrifice, could have come into existence in proof enough of the divine. That teaching, so clear, so unmistakable, has been blurred and forgotten, as nation and individual have succumbed to the lesser law, but it is still there. Christianity left behind? It is millions of years ahead, so far ahead that it is still dim before our vision. * * *

We are face to face with two great principles; the law of brute force, of the survival of the fittest, made into a code of conduct; the law of Christianity, with its possibility of higher development, finer progress than brute force dreamed—the growth of the greater through sacrifice of the less; soul-achievement at the expense of the flesh. In this great hour of need shall we let the shallow intellectualism of much recent thought dominate, or shall we boldly choose that faith in which the best of human life, from its first dim stirring to triumphant self-sacrifice, is summed up?—The Atlantic Monthly.

Magazine Articles of Value to Ministers

The Atlantic Monthly, March. 25 cents.

Whither, Anonymous.

The Pronunciation of English in America, Robert J. Menner.

The Century, March. 35 cents.

Arms and the Race, R. M. Johnston.

The Bondage of Modern Religion, C. Gavan Duffy.

The Democratic Russians, Edwin Davies Schoonmaker.

Labor and Class—South of Panama V., Edward Alsworth Ross.

The American Magazine, March. 15 cents.

The Golden Rule in Business, Ida M. Tarbell. In the Interpreter's House.

Association Men, March. 10 cents.

Why Every Live Boy Should Join the Church, S. G. Snowden.

"The Old Church Has Yet Something a Man Needs," By a Railroad Secretary.

Woman's Home Companion, March. 15 cents.

The Movement for Better Films for Motion Pictures, Helen Ducey.

Missionary Review of the World, March. 25 cents.

The Wide-Open Door in China, George Sherwood Eddy.

Fifteen Years in Cuba, J. Milton Greene.

The War and Missions in Turkey, James L. Barton.

Religious Toleration in Mexico, John W. Butler.

Harper's Magazine, March. 35 cents.

What Is Pure English? Brander Matthews.

The Constructive Quarterly, March. 75 cents.

The Churches, The War and the Future, W. B. Selbie.

Ecclesiastical Honesty, Bishop McConnell.

Natural Law and Belief in Miracle, Carl Stange.

The Church and War, Henry T. Hodgkin.

American Review of Reviews, March. 25 cents.

The Red Cross at Work, Winthrop D. Lane.

Better Seeds for the World's Food Supply, B. E. Powell.

Book Notices

The Historic Jesus, David Smith, D. D.

These are the "Elliott Lectures," delivered in the Western Theological Seminary, Pittsburgh, Pa. Price \$1.00 net. George H. Doran Co., New York City.

Christian Counsel, David Smith, D. D.

Selections from Prof. Smith's answers to troubled correspondents in the British Weekly.

The Pew and the Pupil, R. P. D. Bennett.

Sermons preached to Juniors of the Summit Presbyterian Church, Germantown, Pa., with introductory chapter on "Bridging the Chasm" between the Sunday School and the church. Price 75 cents. Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa.

Lincoln's Use of the Bible, S. Trevena Jackson.

An artistic little booklet whose scope is indicated by its title. Price 25 cents. Methodist Book Concern, New York.

Our Near Future, William A. Redding.

The author has it all figured out to his satisfaction that the prophecies in both Old and New Testaments are fulfilled in 1915 and that this present age is rapidly drawing to a close. Price \$1.00 cloth, 50 cents paper. Ernest Loomis, 339 Fifth Ave., New York City.

How Charlie Became King, Mrs. O. W. Scott.

A charming story of how a little boy learned self-control. American Tract Society, New York City.

Pioneer Days of Ocean Grove, Mrs. W. B. Osborn.

A brief account of the founding of this famous resort. The Methodist Book Concern, New York City.

Islam, Ameer Ali Syed.

A view of Mohammedanism by a Mohammedan. Price 1 shilling net. Constable & Co., London.

The Psychological Aspects of Christian Experiences, Richard H. K. Gill.

An interesting study of mental states in religious experience. Price 1.00 net. Sherman, French & Co., Boston, Mass.

"Jesus Is Here," Charles M. Sheldon.

An attempt to "picture an appearance of Jesus and his action in this modern world." Price \$1.25 net. George H. Doran Co., New York City.

Old Testament History, G. W. Wade.

The story of the Hebrews from the viewpoint of modern knowledge. E. P. Dutton & Co., New York City.

A Priest to the Temple, George Herbert.

A modern edition of Herbert's "Country Parson." Price 50 cents. The Young Churchman Co., Milwaukee, Wis.

Practical Mysticism, Evelyn Underhill.

Price \$1.00 net. E. P. Dutton & Co., New York City.

Jesus and Politics, Harold B. Shephard.

A study of the right attitude of Christians in this world. Price \$1.00 net. E. P. Dutton & Co., New York City.

Jesus, a Passion Play, Max Ehrmann

The publishers describe this book correctly when they say it is the "Jesus story rationalized and humanized, stripped of supernatural elements." Price \$1.00 net. The Baker and Taylor Co., New York City.

The Influence of the Bible on Civilization, Ernest von Dobschutz.

This contains some account of the Bible manuscripts, early versions, and the first printed editions, with a discussion of the influence of the Bible on law and language, on life and history, and a glance at its position in the world today. Price \$1.25 net. Charles Scribner's Sons, New York City.

Biblical Libraries, Ernest C. Richardson.

This does not mean collections of Bibles, but books and their housing in Bible times from Babylonian clay tablets and Egyptian papyrus rolls down to Paul's parchments. Price \$1.25 net. Princeton University Press, Princeton, N. J.

Heart Searching Talks to Ministers, by various authors.

Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

The Anti-Christ, Richard H. McCartney.

Charles C. Cook, 150 Nassau St., New York City.

The Reconstruction of the Church, Paul Moore Strayer.

A very interesting discussion of the modern church and its present-day problems. Price \$1.50 net. The Macmillan Co., 66 Fifth Ave. New York City.

Fated or Free? a dialogue on destiny, Preston William Slosson.

Price \$1.00 net. Sherman, French & Co., Boston, Mass.

"We Would See Jesus," David James Burrell.

A charming study of the Man of Galilee by the pastor of the Marble Collegiate Church. Price 50 cents. American Tract Society, New York City.

Living Bread From the Fourth Gospel, William H. Foulkes.

Devotional studies of the Fourth Gospel, arranged for each day of the year. Price \$1.25 net. Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa.

Christianity and Amusements, Richard H. Edwards.

A manual for social study classes. Price 50 cents. Association Press, 124 East 28th St., New York City.

Christian Standards in Life, J. Lovell Murray.

Manual for one of the College Vountary Courses. Price 50 cents. Associated Press, 124 East 28th St., New York City.

The People's Prayers, as voiced by a layman, George W. Coleman.

These are the brief prayers offered at the Sunday evening meetings at Ford Hall, Boston. Griffith & Rowland Press, Philadelphia, Pa.

Is Death the End? John Haynes Holmes.

A study of immortality by the pastor of the Church of the Messiah, New York. Price \$1.50. G. P. Putnam's Sons, 2-6 West 45th St., New York City.

The Church at the Center, Warren H. Wilson.

This is a more general study of the problem of the country church, instances of work done being given from many states and in different denominations. Price 50 cents. Missionary Education Movement, New York.

The Golden Censor, Florence L. Barclay.

A little book upon intercessory prayer by the author of "The Rosary." Price 50 cents. George H. Doran Co., New York.

Beauty for Ashes, Albion Fellows Bacon.

A thrilling story of a woman's fight for better homes and better housing laws for her state. Price \$1.50 net. Dodd, Mead & Co., New York.

Handbook of Modern Facts About Alcohol, Cora Frances Stoddard.

A storehouse of scientific facts and figures about the effect of drinking alcoholic liquors. The American Issue Publishing Co., Westerville, Ohio.

The Old Game, Samuel G. Blythe.

A prominent journalist talks of the old game of drinking liquor from the standpoint of a convivial drinker—not a sot—for twenty years, and a total abstainer for three years and a half. A telling book. Price 50 cents net. George H. Doran Co., New York.

Midstream, a Chronicle at Halfway, Will Levington Comfort.

Another supposedly "life story" on the same theme. Not equal to "The Old Game." Price \$1.25 net. George H. Doran Co., New York City.

The New Chivalry, Henry E. Jackson.

A book upon the life problems of young men. Price 50 cents. George H. Doran Co., New York City.

The Individual and the Social Gospel, Shailer Matthews.

A little text-book on Christianizing the individual and also his social environment. Price 25 cents. Missionary Education Movement, New York.

Shall I Drink, Joseph H. Crooker.

An exceedingly valuable study of the liquor problem. It is full of facts and opinions of scientific men as to the effects of alcohol on the human system. There are also a number of very telling diagrams. Price \$1.00 net. The Pilgrim Press, Boston.

Organized Sunday School Work in America.

The official report of the Fourteenth International S. S. Convention, held in Chicago in 1914.

The Making of a Country Parish, Harlow S. Mills.

A striking account of real experiences in a country parish in Michigan. Price 50 cents. Missionary Education Movement, New York.

The Church a Community Force, Worth M. Tippy.

This is the story of results obtained in a large church in a great city—an account of the activities of Epworth Memorial Church in Cleveland. Price 50 cents. Missionary Education Movement, New York.

By-Products of the Rural Sunday School, J. M. Somerdiike.

Price 60 cents net. Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa.

Wild Woods and Waterways, W. C. Covert.

A book of sketches of excursions into the wilderness. Beautifully illustrated. Price \$1.35 net. The Westminster Press, Philadelphia, Pa.

Spiritual Culture, Frederick A. Noble.

Treating of the standard of spirituality, and the need, marks and aids of spiritual culture. Price \$1.25 net. George H. Doran Co., New York.

The Triumphant Ministry, "Timothy Kilbourn."

Delightful and valuable letters of advice from an experienced minister to a younger one. Price 40 cents net. Presbyterian Board of Publication, Witherspoon Building, Philadelphia.

The Legend of the Christmas Rose, Henry E. Jackson.

A series of charming Christmas essays based upon five Christmas paintings. Price 75 cents net. George H. Doran Co., New York.

The Book of Answered Prayer, John T. Faris.

An argument from experience. Price 1.00 net. George H. Doran Co., New York.

Philosophy of Christ's Temptation, George S. Painter.

Price \$1.50 net. Sherman, French & Co., Boston, Mass.

The Inner Circle, Edgar DeWitt Jones.

Brief studies of Scripture passages which are both suggestive and readable. Price \$1.00 net. Fleming H. Revell Co., New York.

Marching Men, Leonidas Robinson.

The sub-title is Facing Problems of Childhood, Pulpit and Pew. Price \$1.25. Sherman, French & Co., Boston, Mass.

Intimate Letters on Personal Problems, J. R. Miller.

Selections made from Dr. Miller's letter-books by John T. Faris. Price \$1.25 net. George H. Doran Co., New York.

The Gospel Story in Art, John La Farge.

After some introductory chapters on prophets, sibyls and angels, the gospel story is told by full-page reproductions of masterpieces of art. There is also an appreciative description of each picture. The artistic cover and the eighty full-page illustrations make a most beautiful book. Price \$5.00. The Macmillan Co., 66 Fifth Ave., New York City.

The New Testament in Life and Literature, Jane T. Stoddard.

Quotations from literature, opinions of famous men, and illustrative incidents are connected with nearly every chapter, and almost every verse, of the New Testament. It is both very interesting and extremely useful.

Price \$2.25 net. George H. Doran Co., New York.

The Growth of the Christian Church, I. Ancient and Medieval Christianity, II. Modern Christianity, Robert Hastings Nichols.

A manual of nineteen centuries of church history. The last chapter gives the history of the Presbyterian church in the United States. Price of set of two volumes, \$2.00. The Westminster Press, Philadelphia.

The Crisis of the Church, William B. Riley.

Present-day conditions as seen by the pastor of the First Baptist Church, Minneapolis. Price \$1.00. Charles C. Cook, 150 Nassau St., New York City.

Making the Most of One's Mind, John Adams.

A useful book, giving practical advice to students by the professor of education in the University of London. Price \$1.00 net. George H. Doran Co., New York City.

The Small House at Allington, Anthony Trollope.

A dainty little book of the New Century Library, a new edition of this well-known author, with good type, thin paper, and leather-bound. Other standard authors are published in the same style. Thomas Nelson & Sons, New York City.

The Last Christian, George Kibbe Turner.

A pessimistic, one-sided story attempting to portray the decadence of a New England church.

BOOKLETS.

Ex-Mayor-of-Rome Nathan and the Pope, Translator, Bertrand M. Tipple.

The address of Mayor Nathan on the anniversary of the breach of Porta Pia, and the letters that passed between him and the Pope. Price 10

cents. W. Russell Collins, 331 West 57th St., New York City.

"Rome" in Scripture and in History, F. C. Jennings.

Price 10 cents. C. C. Cook, 150 Nassau St., New York.

Is Rome Really the Oldest Church? Charles C. Cook.

Napoleon's Argument for the Divinity of Christ, What Russellism, or Millennial Dawnism Teaches, I. M. Haldeman.

Three leaflets, price 2 cents each, published by Charles C. Cook, 150 Nassau St., New York City.

A Present Heaven, G. B. F. Hallock, Assistant Pastor Brick Presbyterian Church, Rochester, N. Y. A 25th anniversary sermon.

The Exaltation of Christ, a sermon by the Rev. E. F. Blanchard.

Price 6 cents. Golden Rule Publishing Society, Hammond, La.

TWO THOUSAND DOLLARS IN PRIZES AWARDED.

The American Sunday School Union offered, in June, 1913, two thousand dollars in three prizes for the three best books, as follows:

First—One thousand dollars for the best original work upon "Christian Unity."

Second—Six hundred dollars for the best original work, and four hundred dollars for the next best original work, on the topic of "Amusements: How can they be made to promote the highest well-being of society?"

All manuscripts were to reach the Union on or before October 1, 1914.

The Union received a large number of manuscripts, which were placed in the hands of the committee to examine and make the awards. So many of the manuscripts were of an exceptionally high order of merit that they required protracted and painstaking examination. The committee finally reached the unanimous decision to award the prize of one thousand dollars for the best work on Christian Unity to the manuscript entitled, "The Union of Christian Forces in America," by "Philadelphus."

Of the manuscripts on Amusements, the first prize of six hundred dollars was likewise unanimously awarded to the manuscript entitled, "Character Through Recreation," by "Byron Westcott," and the second prize of four hundred dollars for the next best original work, to the manuscript entitled, "A Christian View of Amusements," by "B. B. C."

Upon opening the sealed envelopes, after the award was declared, the committee found that the best manuscript on the first topic was written by Rev. Robert A. Ashworth, D. D., Milwaukee, Wis.; that the best work on the second topic was written by Rev. Howard P. Young, Table Rock, Neb.; and that the next best work on that topic was by Rev. Robert Whitaker, Los Gatos, Cal.

These prizes were offered and are awarded subject to the terms and conditions of the John C. Green Income Fund, created for the purpose of aiding in securing a Sunday School literature "of a high order of merit" and "germane to the objects of the American Sunday School Union."

The other manuscripts sent in competition for the prizes will be returned to the respective authors by express (unless otherwise directed) at their expense.

American Sunday School Union,
1816 Chestnut Street,
Philadelphia, Pa.

PICTORIAL LIFE OF CHRIST SUNDAY EVENINGS.

April is most appropriate for a stereopticon sermon on the Life of Christ. You can fill your church and the extra collection will in some cases pay for a new stereopticon.

Gamel-Barron Co., Spirit Lake, Iowa, have a series of five subjects, with 40 slides each. They are "In the Wilderness With His Life Problem," "In Conflict With Religious Customs," "On the Hillside With the Common People," "In Wanderings With the Twelve," "In Gethsemane Alone With God." The price for rental of the 200 slides, one group each week, is \$10, but \$8 cash sent with order will be accepted. The manuscript for each subject is unusually strong.

THE "BIGGEST BUSINESS" IN THE WORLD. Henry W. Adams.

There is no earthly use (or heavenly either) in business which doesn't pay. The writer, in a former article, made this statement: "One of our most useful Evangelical denominations recently startled the world by the following report: 'In a single Eastern state, two hundred and nine of their churches received not one member, on confession, during the previous year, and sixty-one others only one each.' At this rate there are thousands of such churches in America."

The pastors of this denomination have a high standard of scholarship and ability, and surely such disgraceful reports, with the vision before us of Paul and Peter, in the olden time, and George Whitefield, and Billy Sunday and scores of God's flaming evangelists, in later days, prove that it must have been "happy-go-lucky" work which brought such paltry results.

God's Book says, "He that winneth souls is wise," and they "that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." That's "Big Business" for you! Our greatest need is to get close to the heart of Jesus Christ, and draw from the life that dwells in him, the holy warmth and enthusiasm which will send us out as flaming torch-bearers to fire the world.

We learn from Dr. John Timothy Stone's recent little book on George Whitefield (published at 25 cents, by Glad Tidings Publishing Company, Lakeside Building, Chicago), that it was far worse in Whitefield's day than now. We quote from it Whitefield's talk to the ministers gathered in Old South Church, Boston: "I am verily persuaded that the generality of preachers talk of an unknown and unfelt Christ, and the reason why congregations have been so dead, is because they have had dead men preaching to them. Oh, that the Lord may quicken and revive us, for his own name's sake; for how can dead men beget living children!"

We quote further from the book, the description of Whitefield's audiences: "Men stopped in curiosity, then listened with desire, then bowed in reverence, and broke in tears of repentance. Stout hearts and weaklings, old men and children, the intelligent and ignorant all hung upon him, for the common people heard him gladly."

Dr. Stone also cites Gilbert Tennant, who said of Whitefield, "He convinced me more and more, that we can preach the gospel of Christ no further than we have experienced the power of it in our own hearts. I found what a babe and novice I was in the things of God."

In summing up the secret of Whitefield's power, Dr. Stone thus closes: "He lived in the presence of the Most High. Before he entered the pulpit he was alone with his God. His secret was the secret of Jonah preaching in Nineveh; of Jeremiah pleading with the indifferent and sinful; of John the Baptist arousing to repentance; of St. John moving the heart; or of St. Paul opening up the Word. Few men have spoken as this man spoke, for few have been so near to their Lord, and given their lives so completely to the ruling of his Spirit, and gained the graces of his indwelling."

Chicago, January, 1915.

SHALL WE HAVE A SALOONLESS NATION?

Allan Sutherland.

"I am the sworn, eternal and uncompromising enemy of the liquor traffic," declared Dr. William A. Sunday, recently in Philadelphia. His call to the men of that city is the call of temperance workers everywhere to the men and women of our country: "Stand by me," he pleaded, "in my fight for your homes, your families and your decency. The saloon is doomed; the anti-saloon sentiment already holds the balance of power in the United States. In God's good time we are going to sing, 'My Country, 'Tis of Thee,' and there won't be a saloon in it."

The great American Anti-Saloon League Convention, which is to be held in Atlantic City, New Jersey, July 6th to 9th, is arousing much interest throughout our land. The five hundred hotels of that city are preparing for a vast army of not less than twenty-five thousand temperance enthusiasts who are expected to be present. Prof. E. O. Excell, the popular choir leader, will have charge of the music. The Hon. John G. Woolley, Hon. Malcolm R. Patterson, Major Dan Morgan Smith, Sam Small, and many other widely known men, will be among the speakers. Encouraging reports are being received almost every day of the progress of prohibition.

The Alabama Prohibition law becomes effective July 1, 1915; and on January 1, 1916, Arkansas, Idaho and Iowa will have state-wide prohibition, which will make a total of eighteen prohibition states.

On March the first, Governor Hammond signed the county option bill recently passed by the Minnesota legislature. The law becomes effective immediately.

It is also cause for boundless gratitude that prominent men once committed to the liquor interests, are now seeing their duty with clearer vision and are bravely working for a saloonless nation. Major Dan Morgan Smith, of Chicago, is a notable illustration of this. Although never personally addicted to the use of strong drink, yet he was for several years the able general counsel of the Model License League. He is now a zealous advocate of temperance, and thus writes: "Arguments that once seemed so plausible have failed me; for the foundation of my faith and the corner-stone of my arguments were the failure of regulation and the now-success of prohibition. My faith is gone, and my corner-stone is displaced; my structure has fallen, and it remains for me to help build another, founded on a new faith, with a corner-stone as enduring as the truth, and that faith shall be called Temperance, and the corner-stone shall be Annihilation. I shall never make another speech in behalf of the Model License League. I am through with the wet side. My intelligence insists upon it; my conscience demands it." Major Smith is now under contract with the National Anti-Saloon League as one of its regular national campaign speakers. He recently made a great plea for temperance before an audience of not less than seven thousand in Texas. His first address in behalf of temperance was delivered at the Ohio State Convention of the Anti-Saloon League. It will be recalled that five hundred and four thousand votes were cast last fall in Ohio for Prohibition after only ninety days' work. This was the largest number of prohibition votes ever cast in any one state.

Senator Albert B. Cummins, of Iowa, who is spoken of as a candidate for President on the Republican ticket, has announced his platform, in which the fourth plank is: "The Saloon must go! Sobriety must be the rule of conduct for the future!" He is the first man prominently considered as a Presidential possibility in a dominant party, who has declared himself for nation-wide prohibition.

All persons shall be recognized as delegates, who are appointed by local church, Sunday School, Gideons, Young People's Societies, Temperance organizations, W. C. T. U., Y. W. C. A. and Y. M. C. A., or district or annual associations, synod or conventions of a religious body, or by any state board of trustees or state headquarters committee or any other organization co-operative with the state department. Each local organization as indicated in the above is entitled to one delegate and one alternate.

If pastors, Y. M. C. A. secretaries and others entitled to representation, will forward at once

the names and addresses of their delegates and alternates to the Anti-Saloon League of America, Westerville, Ohio, literature and other information will be mailed to them immediately.

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate:

BAPTIST.

First, Abilene, Texas.
Central, Atlanta, Ga.
Chehalis, Wash.
Bethany, Chicago, Ill.
Main St., Christiansburg, Va.
East Dover, Vt.
Broadway, Fort Worth, Texas.
Gowanda, N. Y.
Hutchinson, Kans.
Irvington, Va.
South, Milwaukee, Wis.
Dauphin-way, Mobile, Ala.
First, Mount Carmel, Pa.
Port Dickinson, N. Y.
Fifth Ave., Rome, Ga.
Second, Stillwater, N. Y.
Woodland Park, St. Paul, Minn.
Immanuel, Syracuse, N. Y.
Valdosta, Ga.
Weston, Ont., Can.

CONGREGATIONAL.

Bellevue and Median, Wash.
Branford, Conn.
Cliftondale, Mass.
Coventry, Vt.
Assistant, Plymouth, Des Moines, Ia.
Orient, N. Y.
South Easton, Mass.
Wallingford, Vt.
Assistant, First, Washington, D. C.
West Wareham, Mass.

CUMBERLAND PRESBYTERIAN.

Round Rock, Texas.

DISCIPLE.

Arcadia, Kansas.
Arcola, Ill.
Bendfork, Ohio.
Eaton, Ohio.
Dixon St., Gainesville, Texas.
Greensburg, Kansas.
Greenville, Ill.
Hattiesburg, Miss.
Central, Houston, Texas.
Logansport, La.
Loveland, Colo.
Marshfield, Ore.
Monmouth, Ore.
Palestine, Ill.
Sloan, Iowa.
Tulsa, Okla.
Wellsville, N. Y.
Windfall, Ind.

PRESBYTERIAN.

Amangansett, L. I., N. Y.
Wells Memorial, Brooklyn, N. Y.
Clifton, Cincinnati, Ohio.
Curwensville, Pa.
Fourth, Indianapolis, Ind.
First, Jersey City, N. J.
First, Klamath Falls, Ore.
Bethesda, Los Angeles, Cal.
First, Manasquan, N. J.
First, Mt. Sterling, Ill.
Newton and Beulah, Ind.
Second, Oil City, Pa.
Washington Ave., Saginaw, Mich.
Sistersville, W. Va.
Hope, St. Joseph, Mo.
Wilton Junction, Iowa.

REFORMED.

Bogota, N. J.
Broadway, Paterson, N. J.
Grace, Taneytown, Md.

SOUTHERN PRESBYTERIAN.

Handley Memorial, Birmingham, Ala.
Lincolnton, N. C.

UNITARIAN.

Beverly, Mass.
Manchester, N. H.
First Parish, Watertown, Mass.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

"I have what I get for myself, and succeed or fail in my undertakings according as I plan them wisely or not, and have sufficient ability to carry them through," said the young doctor, professed agnostic. "As for help from any higher power, that is all nonsense. I used to pray, too, but I have learned better; it was a waste of time."

"Perhaps it was—for you," agreed his older friend gravely, "but that does not prove that there is nothing in prayer. You have a telephone in your office, and you use it hourly and find it invaluable—because it is properly connected with the central office. If it were disconnected, what use would it be to you?"

"And as for your having outgrown prayer—my friend, as surely as you live you will pray again. In some hour of trouble, danger or despair, where no human help can avail, you will send your cry upward just as we all do, because you cannot help it. It is an instinct that goes deeper than all the creeds you will ever acquire. It is the proof of the Infinite woven into our very being."—Forward.

I. THE GREAT RENUNCIATION. Prince or Slave?

Acts 7:17-25; Heb. 11:23-27.

Expository notes. General background.

The beautiful babe who was found by the Egyptian princess in the edge of the sacred river, had been brought up as the adopted son of the princess. As such, he had been taught all the lore of Egypt's wise men. There is a tradition that he became the commander of one of Egypt's armies which he led to victory over the Ethiopians. Another tradition says that the king of Egypt had no son, so, as the adopted son of the king's daughter, Moses was in line for the throne.

But as he grows to manhood, he feels the tie of blood between himself and the Hebrew slaves. How well Jochebed must have done her work in those early years!

Expository notes. Word studies.

Acts 7:17-25. "Time of promise—Abraham." Over and over Jehovah had promised Canaan to Abraham for his descendants, Gen. 12:7; 13:14-17; 15:18. The length of the delay before this promised occupation was also indicated, over four centuries, Gen. 15:13-16.

"Another king." Not simply another person, but a king of a different character.

"Knew not Joseph." Another dynasty now comes to the throne. This king feared the possibilities of this growing race whose sympathies were with the exiled dynasty.

"Exceeding fair." Margin, "fair unto God," a Hebrew idiom for a high degree of a quality.

"Took him up." Phrase for accepting a newborn child as one's own.

"Wisdom of the Egyptians." At this time Egypt stood at the head of the world's civilization.

"Visit." The verb implies a kindly intention. "Defended—avenged." The verbs suggest that he identifies himself with the Hebrew.

"But they understood not." This is the point of Stephen's story. As the Hebrews appreciated not the great sacrifice which Moses had made for them, so the Jews had failed to respond to the greater sacrifice of the Son of God.

Heb. 11:23-27. Stephen brought out the depth of Moses' condescension, the greatness of the sacrifice made, and the inexplicable folly of the Hebrews in failing to appreciate it, in refusing it. The author of Hebrews turns our attention to the operations of Moses' mind. He refused to be the son of the daughter of the great king of Egypt. He deliberately chose to be "one of the Hebrews' children." He left the palace for the hut of slaves, deliberately choosing ill treatment instead of honor. Why? Because with the eye of the inner vision he saw that the slaves were

the people of God. Over against the pomp of Pharaoh he saw the glory of "him who is invisible," Jehovah. He saw that the things which are seen are temporal, but that the things which are not seen are eternal.

Plan for Our Meeting.

Give examples of similar self-sacrifices made by men and women in the history of the church, both ancient and modern.

Thoughts on the Theme.

Great indeed was the renunciation made by Moses, but greater still the glory of it. How many another has been inspired to go and in some measure do likewise? But greater still was the sacrifice of the son of God. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

Babu Yuhanna was by birth a Bengali Brahman of the highest caste. Yet when he became a Christian inquirer, he earned his bread by his own hands. One day, as he was carrying some wood, a Bengali Babu from the Government College came to pay a visit to the missionary. On seeing Babu Yuhanna, whom he knew, he threw himself on the ground to kiss his feet. Yuhanna exclaimed: "Stop! do you know that I intend to become a Christian?" "A Christian!" the Babu exclaimed in astonishment. "do you? And pray, what are you doing?" "Carrying wood to earn my bread." The Babu, unable to repress his surprise, turned and said: "What a fool this man is! If he were to sit in a corner in the Bengali temple and would allow the people to touch his toes, he would obtain more money in a few hours than he could otherwise earn in a week." "True!" Yuhanna replied, "and you know I used to do so, and thereby deceived the people. I shall do so no longer!"

Wolf Callar was an Indian of close upon fifty years of age, a native chief, and a prominent medicine-man in North-West Canada. When he became a Christian he gave up all his old heathen and medicine instruments, saying he was conscious they stood for nothing but evil, and that he did not want to be a half-hearted Christian. When he did this he really sacrificed all his wealth, for as a medicine man he obtained from one to six ponies for a single case. Horses are the Indian's riches.

II. PRAYER FOR GUIDANCE. Psalm 25.

Expository notes.

This is one of the nine alphabetic, or acrostic, psalms. It falls into three stanzas of seven verses each, with a supplementary verse which may be a later liturgical refrain.

The first stanza is a prayer for defense guidance, and forgiveness; the second is a meditation upon the character of Jehovah; the third is a prayer for guidance and deliverance. It has been suggested that the third line in verse five was originally the second line of the first distich. Dr. McLaren translates the first three lines thus:

"Unto thee, Jehovah, I uplift my soul;
On thee I wait all the day, O my God!
On thee I hang; let me not be put to shame."

This makes the alphabetic arrangement correct in the Hebrew and gives more force to the first claim of the third verse.

Jehovah is the subject of the psalmist's aspirations, his confidence and his prayers.

In the King James Version the prayer is continued in the third verse, but in the better translation of the American Version the third verse is not a prayer but the expression of a firm conviction. In other words, the third verse is the answer of the psalmist's faith to the two preceding verses.

Then follows the prayer for guidance and instruction. "Thy paths" and "thy ways" are the paths in which Jehovah would have the psalmist go. In verse seven the "word translated *sins* comes from a root meaning to *miss the mark* or to *lose the way*," and suggests the heedless offenses of youth, while "*transgressions* means *rebellious*," and is applied to more deliberate acts of later years. He is emboldened to ask for guidance by thinking upon the character of Jehovah. It would be impossible for a pure and loving being to wrap himself in his own perfection and ignore the cry of the erring and helpless. Because the Lord is good—therefore he will help.

"The meek"—Those who do not "know it all," the teachable, only such can be guided and taught.

"In justice"—The claims of practical righteousness are insisted on all through the Bible.

"Friendship of Jehovah"—This is substituted for the "secret of the Lord," of the King James Version. Both phrases imply confidential intercourse which is given only to intimate friends.

"Are enlarged"—The margin is better, "relieve thou."

In the last stanza the situation of the first stanza is repeated and intensified. The psalmist is entangled in danger, he is desolate, and surrounded by bitter enemies, but he still appeals confidently to Jehovah for protection and guidance.

Plan for Our Meeting.

Call for Scripture promises of protection and guidance in trouble. Ask for personal experiences of Divine help in trouble or danger.

Thoughts on the Theme.

A young man, in the woods one day with his camera, came upon the mouth of a little cavern between the rocks, and he said, "I will see what sort of a picture I can get out of that cave," and as it was a dark day he decided to take a "time exposure" instead of a "snap shot." Standing the camera at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within and went upon his way. Afterward, on developing his picture, he saw in the picture in the center of the cavern, with arched back and bristling fur, and within springing distance of the spot where he had laboriously balanced his camera, a huge Canada lynx, that might easily have torn his eyes out and have destroyed his life. And yet he came and went and saw no sign of danger.

In the reign of Bloody Mary, the Rev. Bernard Gilpin was accused by the merciless Bishop Bonner, and summoned to London to be tried for his life for heresy. On the way, he met with an accident which broke his leg. His favorite motto had been: "All things work for the best." The Bishop's messenger jeeringly asked him, "Is this for the best?" "I believe it is," said he, "though I do not see how." As it came out, before his leg was well enough for him to go on trial, the "Bloody Queen" died, and Gilpin went back to his delighted church.

A Christian family, traveling in Europe, maintained their custom of morning prayer though living in hotels. Once in Switzerland one of the daughters suggested that, as they were ready for an excursion, devotion might be omitted for once. Another added that as they could hear persons moving in the next room the place was too public for family prayers. But the father insisted on reading a chapter and offering prayer as usual. One of the daughters years after met in New York a woman whose life was given to noble enterprises, who asked her if she had not been in Switzerland a certain year.

"I told her we were there at that time, and gave her my father's full name. She replied: 'Yes, it is the very family.' She then drew me apart and said: 'I was spending that year in study in Geneva, and had a room separated by only a thin partition, from the suite your family occupied, and I could hear your conversation.

What impressed me most, however, was the chapter your father read and the prayer he offered that morning when you girls urged him to give up for once the custom of morning prayers. Ah, but that prayer and that chapter saved me from entering a path that would have ended in suicide, for I was about to make an evil choice which would have blasted my life in a few months. As I listened I dared not close my ears to the warning that came to me through your father's voice. It was like the touch of a vanished hand from an earlier Christian training, and it held me to purity and happiness."

"She ceased speaking. I hid my face in my hands for an instant. When I had wiped away the tears I was alone. Through my father's obedience in setting up an altar to his God in a strange land this woman was saved to an abounding life."—The Standard.

III. THE AUDACITY OF FAITH.

Num. 13:17—14:10.

Expository notes.

The Israelites have crossed the Sinaitic peninsula, with a stop for organization at Mount Sinai, and now face the entrance to the promised land. Moses sends out several spies with instructions to report on the character of the land and its inhabitants. So they go up through "the South" country—not southward, they actually went northward; the word is used as a geographical term, exactly as it is in the United States today—across the country to the extreme northern limit and return.

They report that the land is fertile, but that the inhabitants are warlike and gigantic in stature, and that their towns are walled fortresses. Caleb breaks in at this point with the advice that they move immediately upon the land and take possession, adding that they are easily able to do so. But the rest of the spies answered, "We cannot do it. They are far stronger than we!" They repeat that the land is full of warlike and warring tribes, men of giant size beside whom they are but grasshoppers.

Fear is contagious. Soon all the people are wailing, "We might as well have died in the land of Egypt or in the Wilderness! Jehovah has brought us here to fall by the sword leaving our wives and children a prey to the victor."

Let us elect a new captain and return to Egypt! Joshua and Caleb endeavored to calm the people, reiterating the attractions of the land itself.

Then with the daring of faith they cry, "Fear not the people of this land. We can destroy them as a man eats a piece of bread!" That figure is their answer to the other spies who "were grasshoppers beside the giants of Canaan."

With the insight of faith they add that the people of Canaan have no defense, while they see Jehovah himself as a protection to the Israelites. "Fear them not!"

From that time to this, faith has seen the Lord a guide and a defense to his people, and faith has dared calmly to go wherever the Lord has pointed out the way, feeling sure that these obstacles would disappear before a bold advance.

Plan for Our Meeting.

Give illustrations of the successful daring of faith—from personal experience, from history, from the lives of missionaries, etc.

Call attention to the divine foundation on which such seeming audacity rests, and to the conditions which make it successful.

Thoughts on the Theme.

From Abraham going out from home and friends to an unknown land, from the Pilgrims boarding the little Mayflower, for a tempestuous voyage to distant shores, down to Marcus Whitman and his party—the pioneers of a mighty host—braving the toils and dangers of the Oregon trail; the history of man is full of instances of the audacity of faith. And from Gideon and his three hundred down to brave little Belgium, we see disproof of Napoleon's famous sneer that "God is on the side of the largest battalions."

A small boy, whose mother died when he was ten, resolved to make of his life what she had wished for him. He studied hard at school, worked hard in spare hours, and saved every penny. At last he went to the nearest college.

When he reached college after walking all the way there, the president of the college questioned him.

"What brought you here?"

"I came to get an education."

"How much money have you?"

"Four dollars and sixty-five cents."

"How much do you know?"

When he told how little he knew, he gasped.

"Go back home and learn more," he said.

It was then the boy showed his metal.

"I came here to get an education, and I shall never go back home until I have some kind of an education, the best your college offers here."

The president gave another gasp. Boys seldom come with such determination written all over their faces.

"You will have years of hard work before you, are you willing to work hard?"

"I came for work," was the sturdy answer.

The next six years were years of toil, privation and hard study. Fifteen years after he left home, he went back to his native village, sent for that he might preach the sermon at an anniversary of the church of his boyhood.

When the question of sending Marcus Whitman and his wife to found the Oregon mission was before the American Board, the objection was made that it would not do to send one woman alone on such an undertaking. Mr. Whitman heard of a Dr. Spalding and his wife who were planning to go as missionaries to the Osage Indians. He at once visited them to persuade them to join him for Oregon instead. After listening to his arguments Mrs. Spalding left the two men for a few minutes of prayer. Before long she returned, saying, "Yes, we will go to Oregon!" Her husband hesitated. "But we must consider your health, my dear!" She answered, "In the words, 'Go into all the world, and preach the Gospel to every creature,' there is no exception made for ill health."

Her prompt decision and splendid daring not only settled the fate of the Oregon mission, but the fate of questions, undreamed of then, yet of immense importance to the nation. For the results of that decision gave to the United States final control over the whole Oregon country.

Robert Morrison, the first Protestant missionary to China, prayed that God would send him to "that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insurmountable." On his way to China in 1807 he was asked at New York by the owner of the ship in which he was to sail: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?" "No, sir," he replied, "I expect God will."

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—Adoniram Judson.

IV. THE APOSTLE'S PERFECT MAN.

James 3:2-12.

Expository notes.

James speaks of the universal tendency to error which characterizes mankind, of the imperfections visible everywhere, then he adds, if any one were ever found perfect, it would be the man who can control his tongue. "The difficulty of doing this is so great that the attainment of it is a test of perfection." For he who can control his tongue, can surely control his whole body. James illustrates this by reference to the bridle which turns the horse's head—and so the horse itself—whither we wish. And the same is true of the rudder and the ship.

Like the bridle and the rudder, the tongue is comparatively little, but it has great power! James compares it to the torch, which can set on fire a great forest, or to a venomous reptile whose poison is deadly. Like a savage beast of the desert, or a fierce bird of prey, the tongue is uncontrollable, untamable. Like a tawny lion pacing his cage, the tongue is restless; like a coiled rattlesnake, the tongue carries a deadly

poison. This little member boasts of great power—and its boasting is not false.

Then the writer bethinks himself of another fact, of which he had nearly lost sight—that this power is not always exercised for evil. The tongue can not only curse but bless! He thinks of the strange power of the human tongue for both good and evil—and this inconsistency is not shared by the world of nature; the fountain sends forth only one kind of water, the tree or vine yields only one kind of fruit. Why should man, who can use his tongue for marvelous good, so often stoop to use it for evil?

Plan for Our Meeting.

Topics for Discussion. The power of the tongue. Mistakes in speech. A word in season.

Thoughts on the Theme.

If we think of the immense power of our words in setting activities in motion, of the harvest of sin which has often sprung from one tempting word, of the pollution which some vile book leaves in memory, of the good and evil which have been wrought by spoken or printed words, we shall not think James exaggerating in the awful weight he gives to speech as the mother of action * * * What is the sense of your solemn exhortations, James, if "the tongue can no man tame?" James would have us put the emphasis on *no man*. Man's impossibilities are Christ's actualities. We fall back on James' earlier word, "If any of you lack * * * let him ask God." * * * Words of prayer and of cursing come from the same lips. No doubt the hot-tempered, and sometimes ferociously religious, Jewish Christians found some portraits here. The combination has often been heard since. Te deums and anathemas have succeeded each other, and religious controversy has not always been conducted with perfect regard to James' precept.—McLaren.

Remember, three things come not back:

The arrow sent upon its track—

It will not swerve, it will not stay

Its speed, it flies to wound or slay;

The spoken word, so soon forgot

By thee, but it has perished not;

In other hearts 't is living still

And doing work for good or ill;

And the lost opportunity

That cometh back no more to thee—

In vain thou wepest, in vain dost yearn,

Those three will never more return.

—From the Arabic.

Not myself, but the truth that in life I have spoken,

Not myself, but the seed that in life I have sown,

Shall pass on to ages—all about me forgotten,

Save the truth I have spoken, the things I have done.

—Bonar.

It is the sins of omission that are likely to do the greatest harm in family life; the gentle words that lie on our tongue, but which we do not speak; * * * the thoughtful things we might do to give cheer and comfort, but which we do not do.—J. R. Miller.

Few people regret the times when they were silent, but many regret and often suffer because of imprudent speech.—A. B. Marsh.

A PLACE OF REST.

The church is essentially a place of rest. Every part of the services furnishes relief from the burdens and cares of the week. The music brings calm and refreshment. The hymns lift one above the plane of the secular and commonplace. The lessons of the Bible and the preaching on topics connected with present and future accountability, lead one into a new field of thought, and give a sense at all suggested by the activities of business. The Sunday service inevitably develops the mind and broadens the area of knowledge.—Bishop Hurst.

ILLUMINATING ILLUSTRATIONS

EVAN J. LENA

Sin Found Out.

Numbers 32:23.

"Be sure your sin will find you out." So Moses said to the tribes east of Jordan, a warning to all tribes, always, east or west of the Jordan. The accusing power of sin has few more remarkable illustrations than that furnished by the explorations the past season (1913) at Riquieh, about thirty-five miles south of Cairo, Egypt. The discovery of a tomb of the Twelfth Dynasty, plundered in part some thousands of years ago, exposed to the astonished eyes of Professor Petrie's company of explorers a tragedy of providential justice.

"It appears as if the plunderers had removed only a few bricks, so that a man could crawl inside. One of them entered, opened the coffin, and lifted the body out, laying it across the coffin, so that he could easily unwind the bandages. A collar of beads was first found and passed out to the shaft, where it was left. Then he reached the jewel (a beautiful work of gold filled in with colored gems) and lifted it. Before he could take any more, the roof fell in and crushed both him and the mummy. The robbers, seeing the fate of their accomplice, abandoned the tomb, and filled in the shaft to hide their doings." Here the explorers found the skeleton of the robber beside that of the mummy.

And sin, all sin, is sure of punishment, if not on this side of death, then on the other. That is, unless the sinner accepts Christ's present salvation.

We are told that often emigrants, anxious to avoid paying fare, conceal themselves before sailing in some dark part of the ship or among the steerage passengers. In their hiding-places or in the crowd it is impossible to find them until the ship has gotten well out to sea. A minister once saw on a steamship pier this sign: "Stowaways prosecuted on the other side," and on it he delivered an impressive discourse concerning the doom of hypocrites whatever the success of their duplicity on this side.—H.

Confessing Christ.

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12:8.

There is confession of Christ that costs. But that kind of confession also counts. The Rev. J. Stuart Holden related the following story: I was in Egypt some years ago, holding meetings among some soldiers. I asked a big sergeant in a Highland regiment, who was as bright and shining for the Lord as it was possible for a saved soldier to be, how he was brought to Christ. His answer was this: "There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me, and I made that man's life a positive burden to him. Well, one terribly wet night he came in from sentry duty. He was very tired, and very wet, and before getting into bed he got

down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head, and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished by the side of my bed. That was his reply to me; and it just broke my heart, and I was saved that day." The man who met the test like a true soldier of the Great Captain, had his reward.—H.

God's Loving Care.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God." Luke 12:6.

I read the other day a very beautiful illustration of faith banishing fear. A father was holding his little blind daughter on his knee. Just then a friend came in, and, picking her up, walked off with her down the garden. The little one expressed neither surprise nor fear, so her father said, "Aren't you afraid, darling?" "No," she said. "But you don't know who has got you?" "No," was the prompt reply, "but you do, father." That was enough. She was in "the sight of" her father, and faith in her father's loving care banished fear.

Dr. Forsyth tells the story of a friend of his, who was taken over a sheep farm in Australia at the time of shearing. The guide took one little lamb from a pen and placed it, with some thousands of sheep, in a huge enclosure, where the noise of the bleating of the sheep and the shouting of the shearers was deafening. The lamb remained still for a moment; then it cried. Its cry was answered by the mother at the far side of the enclosure, while the other sheep seemed to make a path right across the enclosure, along which the lamb walked to its mother, who came to meet it.

"Do not imagine that you are beyond the reach of God," said the doctor. "He sees you; he hears you; every good desire of yours is known to him, and every secret longing for better things. He sees you as if you were the only person in the whole world."—H.

The Watchful Servant.

"Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12:37.

Not long ago I paid a short visit to a Scripture Union member, who is a servant. She told me her master and mistress were away, and it was uncertain when they would return. Being tired, I went in to rest, and was surprised to see the table laid for tea. Thinking I had misunderstood her I said: "So your mistress is coming today?" "I have not heard so," said the girl; "but as the time is uncertain I always have everything ready each day." When going over the house afterwards, I found the truth of her words manifested everywhere. That is just how the Christian ought to order his life, "everything ready" for when the Master comes.

When the men searched for Sir John Franklin in the Arctic seas, they came upon a little boat out among the icy solitudes. Close by

the bleached skeleton lay clothing and utensils with names engraved; and there were also Testaments and books of prayer, marked and underlined. The double-barreled guns—loaded and ready—rested over the boat's side, pointed upward, standing where they were placed twelve years before. These all now lie in England's proudest museum. And there is no allegory on record among the ages like that which those mute memorials speak. Think of the solemn picture! Out in the unknown polar ocean—danger on every hand—no hope, and death coming surely; yet there among the promises of God's Word, and the home-petitions of devotion, those brave men sat and suffered, keeping their eyes open toward any possible help, and their muskets prepared to answer even the slightest signal from among the cliffs of ice. So they must have lingered on, courageous unto death. Be that our pattern in the agitated life we live; faithful under the severest strain of trial; patient to await its issue; and always alert for signs of the Lord's coming. "Blessed are those servants, whom the Lord when he cometh shall find watching!"—H.

A Terrible Tragedy.

I think that without exception the saddest case that has ever come under my notice is the crime of a policeman named O'Brien who shot down his loving helpmeet in a drunken rage in Brooklyn some years ago.

Handcuffed and protected by police, he was taken from the jail to the little parlor where lay the body of his wife waiting for burial, after the brief service. To their neighbors they had seemed an ideal couple, with their three pretty children, Catharine, aged six; Johnnie, aged four, and Nellie, the babe of two years. Little Catharine was in the dining-room on the fatal night. After dinner, she had asked her father to take her on his knee, but he had not heard, and his wife tried to arouse him.

"Get up, John," she said, "it's time to go on post; your revolver is on the mantel."

The father arose in anger, went to the mantel, took the revolver, but instead of slipping it into his pocket, he suddenly pointed it to his wife's head and killed her.

The man was allowed to attend the service under police escort, as the keepers believed he would go insane if not permitted to go. By the casket sat the dead woman's mother, and clustered at her feet were the three little children. The man paused at the threshold; apparently his eyes saw nothing but the casket.

When they took him to the side of the coffin, he cried out, "Minnie, oh, my dear little wife, what will our poor little children do now?"

The little child stood beside him in an instant, and nestled her soft cheek against him, sobbing softly. The little boy, too, made his way to his father, and as he turned to the baby in its grandmother's lap, crying too, the man looked squarely into the eyes of the mother of his dead wife.

"Jack," she said, "I don't think you meant to kill Minnie."

"Meant to kill her!" he said, "My God!"—Rev. A. E. Harris.

Bravely Confessing Christ.

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12:8.

In China a peculiar ignominious form of punishment is to fasten upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large characters. The offender is turned into the street, to wander in the presence of a jeering, hooting mob. Recently, in one of the villages a man was seen walking slowly up and down the main street bearing upon his neck this badge of shame. The curious crowds that pressed forward to learn his crime were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like these: "God is love," "Christ Jesus came into the world to save sinners," "Believe on the Lord Jesus Christ and thou shalt be saved." This man was not "ashamed of the gospel of Christ." Longing to share with his countrymen the good news of salvation, he chose to wear the criminal's collar, that the thronging crowds that should gaze upon it might thus read a message from the true God.

If a Chinaman can do that, can you not easily summon up the courage to confess Christ here in a Christian country and among friends who are in sympathy with you and would welcome the sight of having you take this step?—H.

IMPROVING LANTERN SLIDES.

We note your suggestion in particular for the "Easter service with picture." Has the one who prepared this recommendation ever seen some of the slides which he is recommending? For instance, the "Sorrowful Mysteries," and other slides of the "Rosary" series. We would suggest that he take an opportunity to examine the stock of slides carried by the different companies which are listed on this circular. He will find that at least six of those carry identically the same things. The so-called religious slides supplied are crude reproductions of old drawings.

We have made lantern slides to illustrate "The International Sunday School Lessons" throughout the year, lantern slides to illustrate "The Graded Lessons," all these slides having the approval of the International Committee. We also have over 90 different sets of slides, many of them arranged with special reference to Bible teaching, and they are not made from imaginative drawings of questionable value either, but are made from real photographs taken by our own traveling professional photographers. We have had at least four expeditions in "Palestine" for the sole purpose of making a complete photographic record of all places of importance in the "Bible Land." We have made special expeditions to the ruins of "Jericho" to photograph the latest discoveries there, and also to the recently excavated "Palace of Samaria." Underwood & Underwood, Dept. H., 417 Fifth Avenue, New York, N. Y.

WHAT IS AN INTERNAL BATH?

BY R. W. BEAL

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but strange as it may seem, the most important, as well as the most beneficial of all baths, the "Internal Bath" has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post mortem, the sights they would see and the things they would learn would prove of such lasting benefits and impress them so profoundly that further arguments in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one way to get this information into their hands and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable but preventable through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick?

"Man of today is only fifty per cent efficient." Reduced to simple English this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent overload. A machine could not stand this and not break down and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appalling small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happiness but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste poisons. Their doing so would prevent the absorption into the blood of the poisonous excretions of the body and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed and be able to enjoy the vigor of youth in your declining years, practice internal bathing and begin today.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is, WHY peo-

ple should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Doctor Chas. A. Tyrrell, the inventor of the "J. B. L. Cascade," whose lifelong study and research along this line make him the preeminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of a multitude of hopeless individuals have been equally spared and prolonged. No book has ever been written containing such a vast amount of practical information to the business man, the worker, and the housewife; all that is necessary to secure this book is to write to Dr. Tyrrell at Number 134 West 65th Street, New York City, and mention having read this article in The Expositor, and same will be immediately mailed to you free of all cost of obligation.

Perhaps you realize now, more than ever the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information which is free for the asking. If you would be natural be healthy. It is unnatural to be sick. Why be unnatural, when it is such a simple thing to be well?—(Adv.)

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"The Bird or the Cat?" has become a scratching subject which is making the feathers fly in many a heretofore peaceful neighborhood. Bird lovers who have attempted to establish sanctuaries for their feathered friends have been compelled to revise their visiting lists according to where her Royal Highness, Tabbykins, holds sway.

Naturalists statistically rank the felis domesticus as third in the bird destroying agents, holding every roaming cat responsible for the lives of at least fifty birds a year. A game warden who reports 200 quail killed by a mother cat in less than a year on the game preserves, advocates the wholesale extermination of cats under the supervision of a game warden.

The value of the cat to catch mice or rats is disputed by a bird enthusiast, who maintains that this Nero of the animal world will hush forever the joyous song of any little feathered chorister, simply for his own amusement when not in need of food. When he dines he goes after a cold bird in preference to any other delicacy, and will catch mice or rats only as a last resort to keep from starving.

The most serious arraignment against both the domestic and stray cat is made by the boards of health, who have found these animals (and dogs as well) to be carriers of scarlet fever, diphtheria and other diseases most fatal to their human associates.

[No one can be a gospel Christian and keep dogs or cats as house pets. Dogs for farm house protection are possible, but not advisable. The death of one child by rabies, or scarlet fever carried by dogs, outweighs all arguments. Ed-Exp.]

Optimists who still believe that cat nature may be educated or restrained, suggest that bells and bright ribbons be placed on pussy so that a warning will precede her fatal spring. Others advocate that the poles or trees on which bird-houses are placed should be sheathed in tin or wrapped in barb wire to prevent the cats from climbing up and destroying the half-grown nestlings before they can fly to safety. A thorny rose-bush is advised by another humane person; but the ever-present cynic thinks it much better to plant the cat at the roots of the rose-bush, where he is sure in time to evolve into harmless fertilizer.

If you will help save the birds from all their enemies, sign the following pledge and send it in to The Farm Journal, Philadelphia, when the badge-button of the bird-saving club will be sent you without cost:

"I desire to become a member of The Liberty Bell Bird Club of The Farm Journal, and I promise to study and protect all song and insectivorous birds and do what I can for the Club."

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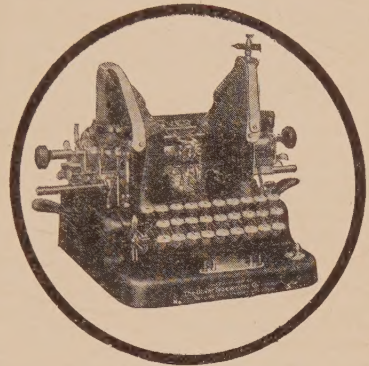
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Otherwise I agree to notify you within 5 days that I do not want it and will then repack it carefully and will hold it until I receive your shipping instructions, which I will follow promptly.

NAME

ADDRESS

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